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OHA BECOMES

PAPAHĀNAUMOKUĀKEA

CO-TRUSTEE
PAGE 14

Nenu school below the surface in Papahānaumokuākea. - Photo: Brad Ka'aleleo Wong

Ria Wai Ola O OHA

PEPELUALI 2017 | BUKE. 34, HELU. 2

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Ua kūkala 'ia ka lā “Aha Pūnana Leo Day” ma ka lā 24 o ‘Okakakopa, 2014, no ka mea ua loa‘a iā lākou, ka ‘Aha Pūnana Leo, ka palapala hō‘oia‘i‘o mua o ke ao nei no kā lākou polokalamu ho‘ona‘auao kamaiki, ka polokalamu i a‘o wale ‘ia i o ka ‘ōlelo ‘ōiwi, kekahi ‘ōlelo ‘ane nalowale loa. Na ka World Indigenous Nations Higher Education Consortium (WINHEC) ia hanohano I. — *mai Ke Ke‘ena o ke Kia‘āina*

Ua Ao Hawai‘i

‘O ka‘u ia e huli alo nei i ka ulu ē
‘Ae, ua ao ē
—Mai “Ua Ao Hawai‘i” na
Larry Lindsey Kimura

Ae, ia‘u e huli alo nei i ka ulu o ka ‘ōlelo Hawai‘i ma nei ‘āina ‘ōiwi o kākou Hawai‘i ua kupanaha ka‘u i ‘ike ai. Ua ‘ōlelo au me ka ‘oiāi‘o, “Ua ao Hawai‘i,” e like me ka lālani mele mai ke mele na Larry Kimura.

‘A‘ole ho‘i kēia ka ‘oiāi‘o ia‘u e kamali‘i ana. Ua pō. Ho‘omana‘o au i kekahi ‘atikala a Larry Price i kākau ai ma “Midweek” ia‘u e a‘o ana ma ke Kula Kaiapuni ‘o Waiiau. ‘Ōlelo ‘o ia ma kona ‘ōlelo namu penei, “He aha ka waiwai o ka ‘ōlelo



Na Kalani Akana, Ph.D.

‘ano no‘ono‘o a Price mā o ka waiwai‘ole o ka ‘ōlelo Hawai‘i. Ua na‘auao nō na‘e nā alaka‘i o ia ‘aukahi ‘ōlelo Hawai‘i no ka mea ua ‘ike nō lākou i ka waiwai o ia ‘ōlelo no ka ho‘oūlu ‘ana i ka lāhui.

Ua ‘ike kākou i ka ho‘okumu ‘ana i nā pūnana leo a me ka

Hawai‘i? Pehea kēia mau keiki e ola ana ma ke kaiāulu? ‘A‘ole hiki.” Ua hala ‘ane‘ane ‘iwakālua mau maka-hiki a puka kaukani a ‘oi paha haumana a lilo kekahi i kumu ‘oe, i polopeka kula nui ‘oe, i loio ‘oe, i kauka, i koa, i makuahine. No laila, ua na‘aupō kēnā

ulu kupanaha o ka hoihoi a me ke ohohia o ka ‘ohana a me ke kaiāulu nona ia mau pūnana. A ulu nā punua a komo i ke kula kaiapuni .He hana pa‘akikī, he paio, he ‘ā‘ume‘ume ka hana o ka wā kaiapuni no ka mea ua na‘aupō nā kākā alaka‘i akā ua puka ke ao a lanakila.

A penei nō ka mana‘olana o nā mea kākau o ia pūku‘ina nūpepa. E hō‘ike ana nō lākou i ka ulu o ka ‘ōlelo Hawai‘i —ka ulu ma ke kula kamali‘i, ma ke kula nui, ma ka pa‘i puke, ma ka hana o ke kaiāulu. Ma na mahina e hiki ana, e mau ana ke kolamu ‘ōlelo Hawai‘i ma neia nūpepa. No laila, ke polo‘ai ‘ia aku nei ‘oukou e nā hoa heluhelu, nā māmakakaua o ka ‘ōlelo, nā aloha ‘āina e ho‘ouna i kou mau mana‘o ma ke ‘ano he leka, he ‘atikala, he mele. ‘A‘ole e pili ana i ka ‘ōlelo Hawai‘i wale nō. E ho‘ouna mai i ‘atikala e pili ana i nā pilikia, nā polopelema, nā paio o Hawai‘i a o ke ao nei. ‘O ka mea nui ke kākau ‘ana ma ka ‘ōlelo Hawai‘i i ‘ike ka lehulehu, “‘Ae, ua ao ē.” ■

Ka Ne‘epepa Ho‘oholomua ‘Ōlelo Hawai‘i

‘A uhea ‘oukou e nā lamakū ‘ōlelo Hawai‘i e

e pili ana i nā pono a pau e lako ai nā kula e a‘o nei ma ka ‘ōlelo Hawai‘i,

ho‘omālamalama nei i ke ala no nā hanauna o kēia hope aku, aloha kākou. Me ka ‘oli‘oli a me ka ha‘aha‘a pū e palapala ‘ia nei nei mo‘olelo no ka pono o ua mau hanauna o hope aku. He mo‘olelo kēia e hō‘ike ana iā ‘oukou e ka lehulehu i ka hua momona o ka ho‘olōkahi a me ke alu like ‘ana o nā lālā a pau o ka ne‘epapa ho‘oholomua ‘ōlelo Hawai‘i.

I ka makahiki 2011, ua hō‘ala hou ‘ia maila ka ‘Aha Kauleo. He ‘aha ia e a‘oa‘o ai i ka ‘Oihana Ho‘ona‘auao



Na Kalehua Krug, Ph.D.

kākou mau haumāna e a‘o nei ma ka ‘ōlelo aloha o nei pae ‘āina. Na lākou i pahu ikaika i ka ‘Oihana e ‘imi i nā lako e pono ai kēia mau kula. Mai ia wā mai i hō‘ala hou ‘ia a‘e ai ua ‘aha lā, ua hele akula nō a nui loa ka holomua ma nā papahana

E HO‘OMAU ‘IA MA KA ‘AO‘AO 2

He Ke‘ehina Hou no ka ‘Ike Hawai‘i me ka ‘Ōlelo Kupuna

‘A loha kākou, e nā hoa pūlama i ka ‘ike Hawai‘i.

‘oi makahiki, kau ma ka pūnaewele nā ‘ao‘ao kanahikikūmālima kau-

Manamana ka laha ‘ana o ka ‘ōlelo Hawai‘i i kēia au hou o kākou, ‘oiiai nui nā lima e noke ana a nui nō ho‘i nā mea e mahalo ai. ‘O kekahi pō‘ai o ka holomua ‘ana, ‘o ia ka hu‘e ‘ana i ka ‘ike Hawai‘i i waiho ‘ia maila e nā hanauna o mua loa aku nei, ‘o ia ho‘i nā mea i kākau ‘ia iho a pa‘i ‘ia akula ma ka ‘ōlelo ‘ōiwi. No ‘umi a



Na Puakea Nogelmeier, Ph.D.

kēia mau lā, i pa‘a hou ai auane‘i ke ka‘ina ola o ka mo‘olelo me ka ho‘ilina ‘ike o ka po‘e Hawai‘i. He

E HO‘OMAU ‘IA MA KA ‘AO‘AO 2

Mauiakama: E ho‘omoana ‘Ōlelo Makuahine Kākou

‘A loha mai kākou e nā hoa makamaka ‘ōlelo Hawai‘i mai ka pi‘ina a ka lā i Ha‘eha‘e a i ka welona a ka lā i Lehua.

‘Auhea ‘oukou e nā mamō a Māui, ke kupua nāna i ‘ahele i ka lā i ao ka lani a i malo‘o ho‘i ke kapa o ko Māui makuahine aloha, ‘o Hina. E nā hoa hele o ke alanui kike‘eke‘e o Maui mai ka puka ‘ana a ka lā i Haleakalā a holo aku a puni nā hono a‘o Pi‘ilani me ‘oukou ka welina a ke aloha. E inu a kena i nā wai ‘ehā kaulana o nā hono a‘o Pi‘ilani ma ka ho‘omoana ‘ōlelo makuahine kapa

‘ia ma ka inoa ‘o Mauiakama no ke ali‘i nui kaulana o Maui ‘o ia ho‘i ‘o Kamalālāwalu. E piha ana he 10 makahiki o ua ho‘omoana ala i kēia kauwela. Aia ana ‘o Mauiakama ma Maui nei mai ka lā 27 o Mei, he Pō‘aono a hiki aku i ka lā 2 o Iune, he Pō‘alima. E kipa ‘ia ana nā wahi pana like ‘ole mai kekahi pae a kekahi pae aku o Maui



Na Kapā Oliveira, Ph.D.

e nā kupa o ka ‘āina, nā haumāna kulanui, nā kumu, a me nā mānaleo. ‘Oko‘a kēlā me kēia hele ‘ana akā o

E HO‘OMAU ‘IA MA KA ‘AO‘AO 2

Ma ke Kākā‘ōlelo ke ola: E Laupa‘i ke Ola

‘E Hawai‘i Mokupuni ē, ke ‘auhea aku nei iā ‘oe o ka lehua kani i ka ua ho‘oikaika i ka pō, i ke ao e ko‘i‘i ai kāua ē, aloha nui ‘oe! ‘Auhea

‘oukou, e Maui mā, pō‘ai ho‘i o ka lā komo e ho‘i ai ke aka a pili pū me ia kanaka ‘ana aku, welina pumehana a nui loa!! A ‘o ‘oe, e O‘ahu kaupoku iā Ka‘ala Kuahiwi, iā Ka‘ala Kua-lono, iā Ka‘ala Wāhi Pōnaha Lani, me ‘oe ko‘u mana‘o ho‘olau a lohe mai ke a‘o!!! Kau—a—‘i...hā‘upu manomano ku‘u ake, hā‘upu manomano lanipō i ka hemolele maika‘i loa ē, kulukeoe pū kāua, pau pū me Ni‘ihau Pu‘uwai Hāmama, a welo loa aku i o Lehua Kāpi Kai ē, he wahi leo wale nō

kēia...‘elo‘elo ke aloha. Nou, e Ka Wai Ola, e niau hele aku nei a ‘apakau kāu ‘ike ma nā welelau o ka ‘āina aloha nei ē, nou ko‘u aloha nui paupauho ‘ole e kūwili pū iho

ai, aloha ‘oe! Inā nō he ‘olu kou i ka‘u e noi aku nei e komo he wahi mana‘o ma kou kino lahi-lahi, he mana‘o nō ko ‘one‘i nei e māhele aku ai me nā hoa ‘ili ‘ula o kēlā hulilau kēia hulilau, lau ke aloha ho‘omana‘o.

I loko ho‘i o kēia wā e naue ‘ūlōlohi ‘ole nei i mua, naue pū ana nō me ia pūnohunohu ‘ana aku o kā kākou ‘ōlelo kupuna o ka ‘āina nei e ‘ike ai i ko ke ao nei

E HO‘OMAU ‘IA MA KA ‘AO‘AO 2



PERREIRA

Mai ka ‘ao‘ao 1

a puni he Hawai‘i. I mea mau na’e ho‘i e laupa‘i ai, ua ‘ike ‘ia nō ma ke ākea me ka laulā o ka ‘āina, aia ma ka ‘ōlelo ‘ana i ka ‘ōlelo ka mea e ola ai; aia ma ka ho‘ohana ‘ana i ka ‘ike ‘ōlelo i loko o ka ‘ōlelo e akāka hou a’e ai; aia ma ka noelo ho‘omau ‘ana e ho‘ohua maiau ai he ‘ōlelo Hawai‘i pono no ko kēia mua aku. ‘O kekahi hi‘ohi‘ona ko‘iko‘i loa o ia ho‘omohala hou ‘ana aku, ‘o ia ke kākā‘ōlelo.

He mea ke kākā‘ōlelo e ho‘omana‘o ‘ia ai nā nani kamaha‘o o ke au i hala, a ‘oaka hou aku nō i mua o kēia hanauna hou. No ke au ho‘i i hahana ai ka ‘ili i ka welelau ihe laumeki, ke au ho‘i i pō i ke ‘ala ho‘omana‘o i ia mea he noho i ke alo o ke ali‘i, he ala ke kākā‘ōlelo e kui lima ai me nā kūpuna o ka pō panopano o ka ‘ōlelo Hawai‘i like, a ola hou mai nō ke aka i loko o ke kani mo‘opuna. E like nō na’e ho‘i me nā mea ‘ē a’e a pau o kēia noho kanaka ‘ana, he pono na ke kanaka e ho‘omāhuahua a e ho‘olaupa‘i a’e i kēia ‘ike, a lawelawe i loko o ka hana maoli e ma’a hou wale ai ko Hawai‘i nei i ke kākā‘ōlelo ‘ana. E lilo ho‘i ke kākā‘ōlelo ‘ana he loina koi ma nā ‘aha a pau e mālama ‘ia, inā nō he ‘aha o ke ‘ano ku‘una (he ‘ūniki hula, he kapu ‘awa, he ‘aha ho‘iho‘i i ka ‘ahu‘ula o ke Ali‘i Nui Kalani‘ōpu‘u), inā nō he ‘aha o ke ‘ano hou nō ho‘i (he ‘aha puka kula, he ‘aha ho‘okipa, a he ‘aha ‘aina). He aha lā nō na’e, aia ho‘i ka pono o ke kākā‘ōlelo ma loko o ko kākou poli waha, ma loko ho‘i o kā kākou mau ‘ōlelo Hawai‘i no’eau ‘ana, a puana



Ke anaina nui o ka ho‘oho‘i ‘ana o ka ‘ahu‘ula a me ka mahiole o Kalani‘ōpu‘u — *mai Kai Markell*

‘ia mai nō ia mau ‘ōlelo Hawai‘i no’eau, puka ho‘i i ke ao. No nā kumu a‘o me nā kānaka nona he wali ikaika o ka ‘ōlelo Hawai‘i ‘ana, no kākou like ke kuleana ‘o ka ho‘omohala pono ‘ana ma ka nui i hiki i ka ‘ike ‘ōlelo ma ona mau hi‘ohi‘ona a pau i loko o nā haumāna, a pēia pū nō ho‘i me nā ala e ho‘oilī ‘ia ai a e ho‘ohana ‘ia ai ia ‘ike i loko o ke kākā‘ōlelo ‘ana. No ko ka hanauna hou ke kuleana ‘o ka maliu i ke a‘o me ka ‘a‘apo hā‘ule ‘ole, a ho‘ohana maoli i ia ‘ike ma ka nui loa e hiki, ma nā pō‘aiapili laulaha e hiki e kākā‘ōlelo ai. ‘A‘ole ana waiwai ke mahalo nui ‘ia ka nani o kēia hana, me ka piliwi ‘ole nō na’e o ko ka hanauna hou i ka hiki ‘i‘o nō ke lewa i ko ka hanauna hou, a ho‘oku‘u wale aku na nā ihu-

pani mākaukau wale nō o ka ‘ōlelo e kākā‘ōlelo ho‘omau aku, a pau wale, a komo ia ho‘omana‘o ‘ana i loko o ka hali‘a o ke au i hala. He pohō ho‘i kau, ‘a‘ole o kana mai! ‘Oiai na ke kanaka i ho‘oku‘u a pau wale ia welo ma mua, ua hiki nō ho‘i na ke kanaka e ho‘ōla hou, e hō‘īnana hou ho‘i, a e ho‘omau i nā ke‘ehina hana ha‘i‘ōlelo ku‘una a hō‘ea aku nō i nā kapua‘i hahana e kākā‘ōlelo hou ai nā mamo i loko o kēia kikilo aku, e like ho‘i me kā nā kūpuna o ke au i newa loa akula.

‘O nā ke‘ehina ho‘omaka o ke kākā‘ōlelo ‘ana ke a‘o pehea, a hāwāwā, a ho‘ā‘o hou, a mākaukau a’e, a lalilali ‘ole ka ‘ili o ke akamai. A mālo‘elo‘e ho‘i ia kū ‘ana, a hele nō ho‘i a walea i ka ha‘i‘ōlelo me ka

no’eau maika‘i e hua ai ia ho‘opuka mana‘o ‘ana ma ke kaila mikolole-hua pili, ola! ‘O ia ho‘i, he mea ia ka‘ina hana e ka‘ina ‘ole ai ma hope i ka no’eau a ke ki‘ina, me ka mau nō na’e he ka‘ina pili o nā mana‘o o loko o ka ha‘i‘ōlelo ‘ana. ‘A‘ole nō ke ka‘ina he kānāwai pa‘a e wāhi ‘ole ‘ia, i mea nō na’e ia e lēkei ai i loko o ka ‘ike kīno, a uluhia auane‘i i ka ‘uhane o ia ‘oihana, a lapa ke okōko kākā‘ōlelo. ‘O ka‘u nō ho‘i e ho‘omano nei e ho‘opūnana iho i loko nōki o ka papana‘au o kānaka, ‘o ia ke kumu me ka mole ho‘oikaika hou i ke kuana‘ike kākā‘ōlelo: aia akula ia ma ke kuamo‘o e ho‘omana‘o ‘ia a’e ai nā nani ‘ike kahiko a lōkahi hou i loko o kēia nohona ma ka ‘ōlelo me ka hana maoli. ‘O ke

kākā‘ōlelo ‘ana nō na’e ka mea nui. ‘A‘ole ma ke kūkā wale ‘ana nō no ke kākā‘ōlelo ka mea e ola ai, pono e kākā‘ōlelo! Pono e ho‘omakalahia ‘ia ke kākā‘ōlelo i loko o nā papahana a kākou o kēia wā, a minamina nui loa ‘ia ke kākā‘ōlelo ‘ana, a hiki ‘ole ke holo ka papahana me kona loa‘a ‘ole. E like ho‘i me ka nui o ka hana ‘ana pēlā, hele nō ho‘i a kuluma wale iho ka ha‘i‘ōlelo ‘ana i loko o kamali‘i. E like me ka nui o nā ha‘i‘ōlelo keu e lohe ‘ia i loko o ko kamali‘i nui ‘ana a’e, pēlā nō paha ka nō ‘ana iho a pa‘a ke kuana‘ike kākā‘ōlelo i loko o ka Hawai‘i ‘ana o kēia mua aku, a hiki ‘ole ke loa‘a ia Hawai‘i ‘ana me ka loa‘a ‘ole o ke kākā‘ōlelo. Pololei ‘i‘o nō: ma ka hana ka ‘ike, a ma ke kākā‘ōlelo ke ola. E laupa‘i ke ola! ■

KRUG

Mai ka ‘ao‘ao 1

e pa‘u nei e ho‘okā‘oi i ka Papahana Kaiapuni. ‘O kekahi papahana nui loa o ka holomua ka papahana ho‘omohala hō‘ike ‘ōlelo Hawai‘i no nā haumāna ‘ōlelo Hawai‘i.

Ma ke kauwela o ka makahiki 2014, ua ho‘opa‘a ka ‘Oihana Ho‘ona‘auao i ‘aelike me ke Kula Nui o Hawai‘i ma Mānoa e ho‘omohala a’e ai i kekahi mau hō‘ike Kaiapuni. I mau hō‘ike nō kēia e ana ai i nā haumāna ma nā papa 3 a me 4 ma ka Mākau ‘ōlelo Hawai‘i, ka Pili Helu (Makemakika) a me ke Akeakamai. Ma kēia ho‘opa‘a ‘ana, ua ‘ike ‘ia ka ho‘omaka ‘ana o ko ka ‘Oihana maliu a kākō‘o ‘ana i ka Papahana Kaiapuni. E ‘ike kākou e ka mea heluhelu, ‘a‘ole nō paha kēia ‘ano hō‘ike ‘ana he ana Hawai‘i ku‘una, akā ua helu ‘ia kēia ‘aelike i mu‘o lanakila e ka‘a ai ka mana loiloi i loko o ka lima o ka po‘e ‘ōlelo Hawai‘i no ka manawa mua.

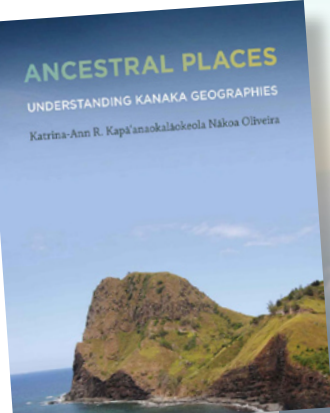
OLIVEIRA

Mai ka ‘ao‘ao 1

nā wahi hele pinepine ‘ia ‘o ia nō ‘o Kahakuloa, Palaeua, a me Haneo‘o. He ho‘omoana ‘ōlelo Hawai‘i mālama ‘āina nō ia. Ma o ka hana lima ‘ana ma ka lo‘i, ka loko i‘a, ka māla ‘ai, ke kahawai, a me ke kahakai e ‘ike maka ‘ia ai ka nani a e moni ‘ia ai ka momona o ka ‘āina aloha.

Ma o ka huaka‘i ‘ana i nā wahi pana e ho‘omana‘o ‘ia ai ho‘i nā mo‘olelo a me nā inoa o nā ‘āina o Hawai‘i nei. A pēlā nō ho‘i e mahalo ‘ia ai ka ‘ike ku‘una a nā kūpuna i waiho mai ai i ho‘oilina waiwai lua ‘ole no kākou, nā pua mae ‘ole o nā kumu ‘ike o ka wā ma mua. ‘A‘ohe wā e poina ai ua mau mo‘olelo hiwahiwa nei i nā kūpa‘a o ka ‘āina.

Mai ko‘u wā i hānau ‘ia ai, ua a‘o ‘ia ka waiwai o ka ho‘i ‘ana i ka piko ‘o ia ho‘i ke kulāiwi o ka ‘ohana. No ia kumu au i kākau ai i ka puke ‘o “Ancestral Places: Understanding Kanaka Geographies” i mea e hō‘ike aku ai i ka ‘ike lehulehu a manomano o nā kūpuna Hawai‘i, ka po‘e i kanu i nā ‘ano‘ano e hua mai nei. E like ho‘i me ka papahana ko‘iko‘i ‘o Mauiakama, he mea kēia e ho‘omana‘o ‘ia ai ka waiwai o ka ‘ike ku‘una a me nā mo‘olelo o ko kākou po‘e kūpuna i hea mau ‘ia ai ko lākou leo aloha no nā kau a kau. ■



Ancestral Places: Understanding Kanaka Geographies, Kapā Oliveira, Ph.D.



Nā haumāna ma ka huaka‘i i Maui no ka papahana Mauiniuiakama.

LĀ KŪKAHEKAHE

11 Pepeluali, 9 am-12pm

Ma Ke Kula Kaiāulu o Ko‘olau

E nanea pū kākou i ke kama‘ilio ‘ana ma ka ‘ōlelo Hawai‘i me nā hoa kama‘āina a kama‘āina ‘ole paha Hale A‘o ma Ke Kula Kaiāulu o Ko‘olau (Windward Commuity College). Inā ‘oe hoihoi i ka hele ‘ana mai, e ‘e‘e aku ‘oe ma ka pūnaewele ma. <http://lakukahekahe2017.weebly.com>

PŪLAMA MAULI OLA

18, Pepeluali, 9 am

Ma NāwahioKalani‘ōpu‘u

He ‘aha mele hō‘ulu‘ulu kālā a

kāko‘o ka Pūlama Maui Ola i ka Pūnana Leo o Hilo a me ke kula ha‘aha‘a a me ke kula ki‘eki‘e o NāwahioKalani‘ōpu‘u. E mālama ‘ia ana ma NāwahioKalai‘ōpu‘u ma Kea‘au, Moku o Keawe.

‘AHA MELE ‘O HO‘OMAU

18 Pepeluali, 4-8pm

Ma Hale Hō‘ike‘ike ‘o Pihopa

He ‘aha mele hō‘ulu‘ulu kālā a kākō‘o ka ‘Aha Mele ‘o Ho‘omau. Hui pū nā Pūnana Leo me nā Kula Kaiapuni a pau o O‘ahu o Kākuhihewa e oli i nā mele hanohano o nā kūpuna. He mai! <http://www.hoomauoahu.org/>.

Nā Kula e kākō‘o ‘ia ana:

Pūnana Leo ‘O Honolulu
Pūnana Leo ‘O Wai‘anae
Pūnana Leo ‘O Ko‘olauloa
Pūnana Leo ‘O Ko‘olau Poko
Pūnana Leo ‘O Mānoa
Kula Kaiapuni ‘O Waiau
Ka Papahana ‘O Ma‘ilikukahi
Kula Kaiapuni ‘O Nānākuli
Kula Kaiapuni ‘O Hau‘ula
Kula Kaiapuni ‘O Ānuenue
Kula Kaiapuni ‘O Pu‘ohala
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Phone: (808) 933-3106
Fax: (808) 933-3110

West Hawai'i (Kona)

75-1000 Henry Street, Suite 205
Kailua-Kona, HI 96740
Phone: (808) 327-9525
Fax: (808) 327-9528

Moloka'i

Kūlana 'Ōiwi
(Call for an appointment)
Lāna'i City, HI 96763
Kaunakakai, HI 96748
Phone: (808) 560-3611
Fax: (808) 560-3968

Lāna'i

(Call for an appointment)
Lāna'i City, HI 96763
Phone: (808) 565-7930
Fax: (808) 565-7931

Kaua'i & Nī'ihau

4405 Kukui Grove Street, Suite 103
Līhu'e, HI 96766-1601
Phone: (808) 241-3390
Fax: (808) 241-3508

Maui

33 Lono Avenue, Suite 480
Kahului, HI 96732-1636
Phone: (808) 873-3364
Fax: (808) 873-3361

MOVING FORWARD, WITHIN OUR MEANS

Aloha mai kākou,

If you’ve seen OHA in the news lately, you might be surprised by all the good work continuing behind the scenes.

I wouldn’t blame you for missing coverage about the recent agreement that officially elevated OHA to co-trustee status at Papahānaumokuākea Marine National Monument. Hawaiians finally have a say in high-level decision making about management of our kūpuna islands, on par with the state and federal agencies. It’s a significant achievement, but TV news coverage on OHA that evening instead chose to focus on a board meeting that was adjourned after 10 minutes.

The Papahānaumokuākea co-trusteeship was the result of a decade-long effort that remained consistent through several shifts in leadership at all levels of government. It serves as a good reminder to stay the course and not get distracted by politics.

That’s why we’re moving forward with the fiscal sustainability plan we’ve spent the past four years working on. We need to support our beneficiaries while living within our means.

OHA has a huge mandate. While many think we should be able to meet the expectations of every Hawaiian family, that’s just not realistic. Like you and your ‘ohana, OHA is on a budget. As nice as it would be to have prime rib every Friday and scallops every other weekend, sometimes you just have to settle for a humble meal.

So it goes at OHA, where we need to think strategically about how we can use the resources we have to help 7th and 8th grade students improve their reading and math skills. To help Hawaiians better understand chronic health conditions

and reduce their risk for diabetes and heart disease. To help nonprofits with alcohol and substance abuse treatment programs provide services in our communities. To help organizations that offer financial literacy and job skills training reach beneficiaries who want to get better jobs and move up the economic ladder.

Those are things we can do without breaking the bank. Last year, we put more than \$12 million back into our communities for programmatic funding, grants and sponsorships that address our state’s most critical issues, including housing and homelessness, education, health services and environmental stewardship. This also includes \$3 million to the Department of Hawaiian Home Lands.

The OHA Board of Trustees approves the agency’s total operating budget, which includes our core operating budget. Our core operating budget has remained in the \$35 million to \$36 million range since I became Ka Pouhana in 2012. Our total operating budget has fluctuated from \$42 million in 2012 to \$50 million in 2016 and back down to \$45 million in the current fiscal year. Increases to our total operating budget are primarily related to OHA’s added responsibilities as a landowner, particularly after our 2012 acquisitions of our commercial properties, including Kaka’ako Makai and Nā Lama Kukui. With that said, the commercial property budgets are based on their net assets and projected revenues, with no impact on OHA’s trust fund.

If we exercise fiscal constraint, we’ll be able to grow our

SEE KA POUHANA ON PAGE 5



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BY OFFICE OF HAWAIIAN AFFAIRS STAFF

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A 1974 Supreme Court case can help build understanding of how the Court distinguishes political groups from racial groups.

CULTURE

MO‘OMEHEU

To strengthen identity, Native Hawaiians will preserve, practice and perpetuate their culture.

February is ‘Ōlelo Hawai‘i month

By Treena Shapiro

You may have noticed *Ka Wai Ola*’s cover looks different this month – more like a pre-statehood ‘ōlelo Hawai‘i nūpepa than OHA’s regular monthly offering.

It’s OHA’s way of marking ‘Ōlelo Hawai‘i month, as February was officially designated in 2012 to celebrate and encourage the use of the Hawaiian language. Included as part of OHA’s bill package, the legislation that gave ‘ōlelo Hawai‘i its own month requires “that all letterheads, documents, symbols and emblems of the State and other political subdivisions include accurate and appropriate Hawaiian names and words, including proper Hawaiian spelling and punctuation.”

‘Ōlelo Hawai‘i has come a long way since the 1980s, when the language was considered nearly extinct with fewer than 50 keiki fluent in the language. A number of initiatives, including Hawaiian language immersion schools and programs, have led to considerably more speakers. According to a state Department of Business, Economic Development and Tourism report in 2016, 18,610 residents speak Hawaiian in the home.

However, while Hawaiian is an official state language, like English, there’s no mandatory Hawaiian language instruction in the public schools, and government business continues to be conducted almost entirely in English. To encourage more use of the language, OHA provides support for schools and organizations similarly committed to preserving the indigenous culture and within this OHA newspaper, a new ‘ōlelo Hawai‘i column will be launching next month.

The insert included in this issue is our offering to those who refuse to let Hawai‘i’s indigenous language disappear, including many who are helping to revitalize the language by teaching a new generation of speakers and translators. The special section does not include translations or



For those already out of high school, the University of Hawai‘i campuses offer Hawaiian language classes for speakers at all skill levels. However, heading to campus isn’t practical for many adults. Luckily, there is a range of options for learners from those who want to pick up some basic conversational Hawaiian to those who prefer the rigor of a college-level course. You can find a sampling of options below.

IN PERSON
> Nā Mea Hawai‘i

Kumu Kaimana Chock offers a basic introduction to Hawaiian language every other Thursday from 6:30 to 8 p.m.
<http://www.nameahawaii.com/events/2017-02/>

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> ‘AHA PŪNANA LEO’S NIUOLAHIKI DISTANCE LEARNING

This self-directed online course allows you to pay for a chapter at a time to move from basic to more advanced language skills.
<http://niuolahiki.ahapunanaleo.org>

VIDEO LESSONS
> ‘ŌIWI TV’S KA LEO ‘ŌIWI

This 13-episode series offers a basic foundation in ‘ōlelo Hawai‘i through language instruction and review, cultural activities and mele from musical guests. Episodes can be streamed online or downloaded.
<http://oiwi.tv/kaleoowi>

COURSES AND RESOURCES

The Merwin Conservancy offers even more options from college classrooms to online learning tools in “Language Matters: Resources for Learning to Speak Hawaiian” by Sara Tekuka at <http://www.merwinconservancy.org/2016/03/language-matters-resources-for-learning-to-speak-hawaiian>.

summaries to be faithful to the hundreds of Hawaiian language nūpepa that inspired it. We hope it inspires you to learn more about Hawaiian culture and language, and perhaps even begin working toward fluency in ‘ōlelo Hawai‘i.

For keiki, ‘Aha Pūnana Leo offers programs for infants and toddlers, as well as family-run preschools that include ‘ohana in weekly language and culture classes. In addition, the Hawai‘i Department of Education’s Kaiapuni schools offer Hawaiian language immersion programs that offer instruction exclusively in ‘ōlelo Hawai‘i through the fifth-grade.

TASK FORCE TAKES AIM AT HEALTH DISPARITIES

By Treena Shapiro

The United Health Foundation has named Hawai‘i the healthiest state in America for five years running, but a recent report by the Native Hawaiian Health Task Force tells a different story.

While the state’s population in general enjoys good health, the same can’t be said for all its residents. At an informational briefing at the state Capitol on the eve of the 2017 legislative session, members of the task force made the point that there are still significant health disparities between Native Hawaiians and the rest of the population.

“As we all know, Native Hawaiians, the indigenous people of Hawai‘i, who make up a quarter of our state’s population, are more likely to be undereducated, to live in environments that compromise their health and safety, to live in multigenerational homes because of the high cost of living, and to be incarcerated,” said task force co-chair Keawe‘aimoku Koholokula, Ph.D., chairman of the Department of Native Hawaiian Health at the John A. Burns School of Medicine.

In addition to those social inequities, Kaholokula continued, Hawaiians are underrepresented in politics, business, education and other skilled professions, while overrepresented when it comes to developing chronic diseases or being at risk because of factors like obesity and smoking.

“We develop chronic diseases 10 years sooner than other groups and we die 10 years earlier than other groups,” he told

lawmakers. “The disproportionate burden of chronic disease suffered by Native Hawaiians is a public health crisis that desperately needs our attention.”

The task force was established two years ago to report back to the state Legislature on recommendations to improve the health of Native Hawaiians, taking into account the social and cultural determinants that impact their wellbeing. The report delivered on Jan. 17 offered 16 recommendations, such as increasing the minimum wage to \$15 an hour by 2020 to opening health centers based in public schools.

Lawmakers, particularly Sen. J. Kalani English and Sen. Kai Kahele, whose late father Sen. Gil Kahele called for the task force’s report, seemed receptive to moving forward on some of the recommendations, even offering up their staff to help craft bills based on the task force’s proposals. “We’re ready to move,” English said, adding that the legislature doesn’t need to see more studies or data. “We need actionable items, such as legislation of what to do.”

Office of Hawaiian Affairs Ka Pouhana / CEO Kamana‘opono Crabbe, Ph.D., also a task force co-chair, noted that this crisis isn’t a recent development and was documented by Hawaiian organizations in the 1960s. In 1985, Alu Like published “E Ola Mau: The Native Hawaiian Health Needs Assessment,” and task force members traveled to Washington, D.C., to advocate for recommendations that led to the Native Hawaiian Health Care Act of 1988 and the establishment of community-based Native Hawaiian Health Care Systems.

“We know nationally Hawai‘i has been the No. 1, No. 2 healthiest state in the United States,” Crabbe said. “However, the data shows for the past 30 years, Native Hawaiians have been at the bottom.” ■

The report’s executive summary offers highlights and recommendations that promote interagency collaboration and focus on some of the social, political, economic and cultural determinants that impact an individual’s health:

- Establish an online database across state agencies
- Advocate and plan for median strips, sidewalks and other infrastructure to increase safety in Native Hawaiian communities, with community input
- Advocate for a livable wage by 2020
- Support paid family leave efforts with a definition of family that is culturally relevant
- Include pre-kindergarten in public schools
- Establish a directory of Native Hawaiian professionals and community leaders with an understanding of Hawaiian culture for Governor-appointed leadership positions to better incorporate culturally relevant perspectives into statewide initiatives
- Advocate for a portion of the Transient Accommodations Act
- Establish an environmental and cultural preservation fee (9.25 percent) on restaurants and entertainment in hotels
- Include long-term care options with home-based care in a statewide insurance program
- Develop a state plan to incorporate the United Nations Declaration of Rights of Indigenous Peoples
- Establish school-based health centers
- Develop an undergraduate health sciences academy within the University of Hawai‘i system in cooperation with relevant educational institutions to target the recruitment and retention of Native Hawaiian students
- Increase services for Native Hawaiians who come in contact with the criminal justice system to promote integration back into the community to reduce recidivism rates
- Establish a Native Hawaiian Public Policy Advisory Council
- Reimburse for culturally appropriate services and traditional practices
- Restore adult dental benefits to Medicaid Enrollees.

Source: Native Hawaiian Health Task Force Report: Highlights and Recommendations | 2017

HEALTH

MAULI OLA

To improve the quality and longevity of life, Native Hawaiians will enjoy healthy life-styles and experience reduced onset of chronic diseases.

KA POUHANA

Continued from page 3

revenues further. We can’t spend like we have \$20 when we only have \$10. But if we plan for the future, we can find ways to eventually grow that \$10 to \$15, and at some point maybe we’ll have \$30 to \$40 we can use to help our people.

OHA is an asset to the Hawaiian community and broader Hawai‘i and we have data to back

that up. Don’t take my word for it. Our annual reports from 2010 to 2016 are online at OHA.org. I encourage you to look at our budgets and see what measurable outcomes our grantees were able to accomplish as a result of our funding.

Now we need to build on those achievements and make bold decisions that protect Hawaiian lands and build on our commercial properties. We need to be creative in our strategies and collaborative partnerships. We need to change the trajectory and aim for greatness.

‘O au iho nō me ke aloha a me ka ‘oia‘i‘o,

Kamana‘opono M. Crabbe

Kamana‘opono M. Crabbe, Ph.D.
Ka Pouhana/Chief Executive Officer

Mancari case offers insight into self-determination

By Derek Kauanoe

As Hawaiians consider organizing ourselves into a government, understanding relevant laws and policies can be helpful. Here, we begin with a concise description of the current United States policy of Indigenous self-determination. Then, we briefly explore the U.S. Supreme Court's 1974 *Morton v. Mancari* case to understand how the Court distinguishes between political groups and racial groups. The "take-away" from the Mancari case is that federal policies giving preference to members of federally recognized Native nations are likely to be "reasonable and rationally designed to further [Indigenous] self-government" and are not racially discriminatory. We also encourage Hawaiians to consider how we can best protect and

manage our assets and resources for our community.

Indigenous Self-Determination Policy

For nearly 50 years, the federal government's policy towards federally recognized Native Nations has been to support self-determination and self-governance. President Lyndon Johnson, in 1968, began articulating principles of Indigenous self-determination and self-governance in his speeches. In a message to Congress, Johnson stated, "I propose a new goal for our Indian programs: A goal that ... stresses self-determination; a goal that erases old attitudes of paternalism and promotes partnership self-help." Subsequently, President Nixon advanced these foundational policies that continue today. In his 1970 message to Congress, Nixon stated, "There is no reason why Indian communities should

be deprived of ... self-determination merely because they receive monetary support from the Federal government. Nor should they lose Federal money because they reject Federal control."

In the United States, the government-to-government relationship is important to achieving Indigenous self-determination and self-governance. From this relationship, the federal government recognizes a Native nation's authority over its lands, resources and internal matters.

Morton v. Mancari (Mancari)

Mancari involved the Bureau of Indian Affairs ("BIA"), the federal agency responsible for matters regarding recognized Native nations. The BIA implemented a preference policy for hiring and promoting members of federally recognized Native nations. Non-Indians challenged the preference

as racially discriminatory. The Court explained, "The purpose of these preferences ... has been to give Indians a greater participation in their own self-government; to further the [U.S.] Government's trust obligation toward the Indian tribes; and to reduce the negative effect of having non-Indians administer matters that affect Indian tribal life." This preference supported the federal government's broader policy of Indigenous self-determination.

Mancari emphasized that the federal government deals with federally recognized Native entities on a government-to-government basis. The Court further explained, "The preference as applied, is granted to Indians ... as members of quasi-sovereign tribal entities." "The Court also noted, "the preference is political, rather than racial in nature" when the federal government gave this preference to members of

Indigenous quasi-sovereign governments. In essence, a federally recognized group of people is a political group rather than a racial group. The Court further indicated that not recognizing this crucial distinction in its case "ignores both the history and purposes of the preference and the unique legal relationship between the Federal Government and tribal Indians."

Hawaiians, Mancari, and Indigenous Self-Determination

Since federal courts have discussed Mancari when dealing with Hawaiian issues, Mancari may provide useful insight as Hawaiians consider moving forward. The Supreme Court's 2000 *Rice v. Cayetano* decision explained the constitutionality of the Indigenous preference in Mancari, "because

SEE GOVERNANCE ON PAGE 7

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option to refinance the remaining balance of \$115,059.57.



EMPOWERING HAWAIIANS, STRENGTHENING HAWAII

“It’s going to be crazy,” warns Jocelyn Doane, OHA Public Policy Manager, to the room of selected OHA staff.

“Make sure you enjoy your weekend, because it might be your last chance for a while.”

We are an hour into our annual training led by Public Policy Advocate Kamaile Maldonado, who is giving us the game plan for our work at the state Capitol this year. The Legislature’s Opening Day is less than a week away, and for the following five months, OHA’s legislative advocacy will be our kuleana.

With OHA’s enormous mandate – to advocate for the betterment of the conditions of Native Hawaiians – this means we will collectively review 2,000 or more pieces of legislation, recommend positions on over 1,000 of these, and draft and present hundreds of pieces of testimony on issues ranging from environmental protection, to cultural perpetuation, to food self-sufficiency, to affordable housing relief, criminal justice reform and public health. As members of the OHA legislative team, our roles are also varied: researchers, subject matter experts, copy-editors, legislative and community liaisons, oral testifiers. Coffee, maybe, will become our one most common element.

The testimony writers listen in as Maldonado reviews how to double-check whether the Board of Trustees or its Advocacy Subcommittee has officially taken a position on any particular measure. She explains, “We want to be very clear who we are speaking for.”

“Remember to cite back to our strategic priorities,” advises veteran Policy Advocate Monica Morris. Others chime in.

“Three hours before each hearing, double check to make sure the committee has received your testimonies.”

“Don’t change anything while I’m printing the matrices!” says Anuhea Diamond Patoc, Public

TEAM OHA AT THE CAPITOL

2017



By Wayne Tanaka

Policy’s administrative assistant who, like a ship’s engineer, will keep our systems running as smoothly as possible over the next few high-octane months.

Doane begins her presentation on OHA’s own legislative proposals, and Lōpaka Baptiste, Community Outreach Coordinator, asks questions he anticipates receiving about OHA’s budget bill.

As Doane explains, OHA’s budget bill requests \$4.6 million in state general funds per year, for the next two years. Although a relatively modest amount, this could result in a total annual impact of \$19.3 million per year for community programs, through the leveraging of OHA trust funds and other funding sources — a good investment for the state, by any standard. This might be a conservative estimate: OHA more than quintupled the impact of the state funds it received for program services over the last biennium.

“There will always be different ideas on how to address OHA’s mandate, to improve the lives of Native Hawaiians,” Doane reflects. She points to budget infographics posted on OHA’s website. “But our community investments have been very impactful, and not just for Native Hawaiians.”

Advocate Deja Ostrowski reminds us of how OHA-funded Hawaiian Community Assets

won national recognition for its success at helping dozens of families secure permanent housing. Morris points to OHA’s support of Hawaiian culture-based and language immersion public charter schools, many of whom have

earned high ranks or even dominated state education scorecard metrics, such as reduced truancy and high ACT scores.

Taking the cue, Doane moves on to OHA’s second bill, which requests a study on the per-pupil funding system for public charter schools. Despite their demonstrated success, systemic funding inequities may be limiting public charter schools’ potential to act as “labs of innovation” for the larger public school system. An in-depth study could be the first step to understanding if there are disparities with the per-pupil system, and better ensure that public charter schools receive a fair and adequate share of state funding support.

Our third measure, a resolution, explains the konohiki fishing rights system, which relied on ahupua’a tenants’ intimate knowledge of their nearshore area, to guide harvesting practices and ensure the continued abundance of their place. The resolution further highlights how such principles underlying the konohiki system could again be successfully applied, through modern, community-driven fisheries management proposals.

The meeting winds down, and staff share their final pieces of wisdom.

“Keyword searches are tedious, but they let us catch important bill amendments. We don’t want to miss anything.”

“No one is allowed to get sick during legislative session.”

And finally —

“They post hearing notices for Monday at 5:30 on Friday, so always check every Saturday morning for bills we need to submit testimony on.”

For more information on and updates regarding OHA’s legislative package, visit www.oha.org/legislation. ■

GOVERNANCE

EA

To restore pono and ea, Native Hawaiians will achieve self-governance, after which the assets of OHA will be transferred to the new governing entity.

GOVERNANCE

Continued from page 6

the BIA preference could be ‘tied rationally to the fulfillment of Congress’ unique obligation toward the Indians,’ and was ‘reasonable and rationally designed to further Indian self-government,’ the ... [preference] did not offend the Constitution.” In 2004, the Ninth Circuit Court of Appeals also acknowledged Mancari’s political distinction in *Kahawaiolaa v. Norton* and stated, “[h]istorically, the formal relationship between the United States and American Indian tribes has been political, rather than race-based.” The relationship provides

legal protection. In 2008, in the *Day v. Apoliona* case, the federal district court acknowledged that a government-to-government relationship could protect Hawaiian-programs against legal attacks by lowering the level of judicial scrutiny.

We encourage Hawaiians to imagine a future where Hawaiian programs are a vital part of both the federal government’s obligations to Hawaiians and to a Hawaiian government managing its internal affairs. This envisioned future is consistent with the nearly 50-year-old policy of the federal government supporting Indigenous self-determination and self-governance for Native nations.

The broader Hawaiian community may decide to organize a Hawaiian entity (independent from

the State of Hawai‘i and OHA) that can help improve our conditions in ways that are not currently possible. One practical option is to consider whether to pursue a government-to-government relationship with the U.S. Hawaiians do not need to make a decision today or next month. Eventually, however, Hawaiians will decide whether to move forward with a better collective future by organizing ourselves. As a community, we may want first to imagine the future we want for our people and then, determine how laws and policies can help us achieve that future. ■

Derek Kauanoe is the Governance Manager at the Office of Hawaiian Affairs.



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OHA IN THE COMMUNITY



MAKAHIKI KUILIMA

Lonoikamakahi! Keiki play hukihuki (tug of war) and pa uma (standing arm wrestling) at Makahiki Kuilima, the annual event hosted by Naepuni Aloha, the parent group of Ke Kula 'o Samuel M. Kama-kau. This year the event also featured a kukini (run) that had participants visit different petroglyphs along the 5k course. Each of the petroglyphs represented a mo'olelo that runners had to share at the finish line to complete the race. The traditional activities help develop physical and mental strength. The event is proudly sponsored by the Office of Hawaiian Affairs through an 'Ahahui Grant dedicated to supporting opportunities to preserve, practice and perpetuate Hawaiian culture. - Photos: Alice Malepeai Silbanuz ■



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2017 LEGISLATIVE SESSION OPENING DAY

- Photos: Nelson Gaspar



The Hawai'i State Legislature convened its 2017 session on Jan. 18. Opening Day ceremonies brought together new and returning lawmakers, invited guests and members of the public for a mix of official business, entertainment and speeches by House and Senate leadership. The festivities continued in the Capitol rotunda, with hula performances, ku'i 'ai and hana lei (lei making).

See Page 7 to learn how OHA's Public Policy team prepared for the fast-paced session, which is scheduled to adjourn May 4. ■



NHLC's capacity grows with OHA support

By Native Hawaiian Legal Corp.

In October 2016, the Native Hawaiian Legal Corporation turned 42. This milestone would not have been possible without the nearly four decades' long support of the Office of Hawaiian Affairs.

Originally incorporated in 1974 as the Hawaiian Coalition of Native Claims, Ltd., NHLC was founded by a committed group of grassroots individuals as their response to the social, cultural and economic issues then faced by the Native Hawaiian community. For the first six years of its existence, the HCNC operated as a volunteer run attorney referral service. Since then, funding and other support from OHA has allowed NHLC to operate as a 501(c)(3) non-profit, public interest law firm.

In pursuit of its mission, "to perpetuate, through legal and other

advocacy, the rights, customs and practices that strengthen Native Hawaiian identity and culture," NHLC provides direct legal representation to Native Hawaiians residing in Hawai'i and the continental United States in substantive areas that include quiet title to land, natural resource protection, traditional and customary practices for subsistence, cultural and religious purposes, and public trust land entitlements. Without OHA's support of its work, NHLC's capacity to provide such services would have been, at best, severely limited. On its own, NHLC would have been incapable of assisting the vast majority of people needing such help and most, if not all of those people, would have been left with the sobering reality of either having to hire and pay the going rate for a private attorney or

attempt to represent themselves.

But, in 1981, OHA stepped up to fund NHLC. This funding has provided NHLC with the capacity to represent Hawaiians in Quiet Title actions. These cases have had a severe impact on Hawaiians' ability to retain their ancestral lands and, but for this funding, most of the families/individuals sued would have been left defenseless. With OHA's funding commitment, NHLC has been able to keep Hawaiian lands in Hawaiian hands. In 1987, OHA committed to providing additional funding to address other Native Hawaiian matters including traditional and customary practices for religious, subsistence and cultural purposes. OHA consolidated these two programs into a Native Hawaiian Land and Rights Project and NHLC has administered this Project

since 1998.

In 1993, the Congress of the United States passed what is commonly referred to as the Apology Resolution. By this resolution, Congress apologized for "the illegal overthrow of the Kingdom of Hawai'i on January 17, 1893," and acknowledged "the historical significance of this event which resulted in the suppression of the inherent sovereignty of the Native Hawaiian people."

The Congress of the United States also admitted therein that "the long-range economic and social changes in Hawaii over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people," "the Native Hawaiian people are determined to preserve, develop and transmit to

future generations their ancestral territory, and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, language, and social institutions," and that "the health and well-being of the Native Hawaiian people is intrinsically tied to their deep feelings and attachment to the land."

These undeniable admissions leave no doubt as to the relevance and importance of NHLC's mission; a mandate which would have been clearly impossible without OHA's support and leadership. This support and leadership has allowed NHLC to focus its efforts on ensuring Hawaiians remain a vibrant and contributing facet of the community through helping them retain their interest in and ties to their ancestral lands, language, and culture. The enforcement of laws designed to maintain a balance between progress and culture ensures that Hawai'i's special essence; the Native Hawaiian identity, remains intact. Mahalo nui OHA for your leadership! ■

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Me Moloka'i nui a Hina (Like Great Moloka'i, Child of Hina)



By Claire Ku'uleilani Hughes,
Dr. PH., R.D.

The refrain, “Me Moloka'i nui a Hina, 'Āina i ka wehiwehi, e ho'i no wau e pili,” kept running through my mind so I consulted “He Mele Aloha” for a translation. According to the Hawaiian songbook, the phrase means, “Like Great Moloka'i, child of Hina, land of beauty and verdure, I shall return to stay.” The title originates from cultural lore about the formation of Hawai'i, specifically, about Wākea and his wife, the god-

dess Hina, who gave birth to Moloka'i.

Hawai'i's early history refers to Moloka'i's strategic location as a staging area for warring ali'i to launch assaults on neighboring islands, as well as a critical rest stop for canoes paddling between islands.

Moloka'i history is amazing. The fifth-largest of Hawai'i's eight islands, Moloka'i is comprised of two large volcanic mountains with a connecting central plain. Kamakou, on the east end, is the taller mountain, nearly 5,000 feet at its highest point. Its north-facing side boasts strikingly beautiful and incredibly steep sea cliffs – the highest in the world. East Moloka'i is the wetter end, thus, historically both wet- and dry-land kalo were grown on the eastside.

On Moloka'i's west end, Mau-

aloa reaches nearly 1,400 feet in height with long, sloping hills and gulches that stretch from the central plain to the ocean. Historically, the west end's Maunaloa and Kaluako'i were considerably less rainy and warmer than the island's east end and southern coast, therefore the area became known for cultivating sweet potatoes and deep-sea fishing.

The southern coast of the central plain is bordered by a fringing reef and nearly two-dozen ancient fishponds. Its climate is more moderate than either end of the island. And, traditionally, natives grew both wet-land and dry-land taro, as well as sweet potatoes on the plain. Today, Kaunakakai, on the southern coast, is the commercial center and the most densely populated area of the island.

Maunaloa's historical fame is associated with the first, and

most sacred, school of hula. It was founded by Kapo, Pele's elder sister, who preceded Pele and the rest of their family's arrival from Kahiki to Hawai'i. Kapo lived at Maunaloa and created Laka, the patroness of the hula, and Kā'ana, a school of hula. The site of Kā'ana was destroyed by pineapple farming. However, fragments of the school's grounds and many of its chants and dances endure.

A sacred symbol of Kū, an 'ōhi'a-lehua tree, was planted on Maunaloa. Ancient history tells how the gods Kāne and Kanaloa opened a fresh water spring there as they traveled around the island. Chants relate their practice of brewing 'awa with this water. Brewing of sacramental 'awa from the 'awa hiwa plant by kumu hula continues today. Mo'ohelāia was a place named for a kupua (nature spirit), Mo'ohelāia, who became

an 'aumakua of hula. Historical chants and hula continue to be practiced by the descendants of the early school's students.

Before commercial pineapple farming, Maunaloa was a productive sweet potato growing area. Pu'u Pe'elua, a hill in Ho'olehua, was especially well known for its sweet potatoes. An ancient mo'olelo about the naming of Pu'u Pe'elua tells of a beautiful young woman who lived nearby. She began to dream, every night, about a lover who came to her. The woman did not know the man. A priest was consulted and the woman was instructed to furtively tie a piece of fraying tapa onto a wart on her lover's back. The next morning, following shreds of tapa on bushes, the kahuna and parents were led to the hill. They saw a giant caterpillar, a pe'elua, asleep on the hill. They placed wood around the caterpillar and lit a fire. The fire's heat caused the pe'elua

SEE GREAT MOLOKA'I ON PAGE 27

Waimānalo graduates from the August 2016 entrepreneurship training classes.

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'Aimalama

A Solution Based on Ancestral Knowledge

By Hui 'Aimalama

We are now in the lunar month of Kaulua, which began on Jan. 27 and ends on Feb. 25.

Kaulua is described by Kepelino as the first malama of the dry season. It is said that bird catchers would ascend to the mountains while the birds were regrowing their feathers after moulting. This malama also brings variable weather that is both calm and windy or hot and rainy. High pressure systems blow through, and sudden weather changes and liquid sunshine are common. We are in a transition time as we get closer to the spring equinox, which will occur next malama.

Over the past few years, land-

based observations during this malama have included the profuse blooming of avocados, mangoes, lama, māmane, maia pilo and also 'ōhi'a. It is also the season for citrus and new growth is seen in many plants and animals. Poliahu has remained on Mauna Kea through this malama for the past few years. With several snow storms last malama, Kaelo, we shall see how long the snow will remain this year.

The ocean is active and we can expect to see the arrival of halalū and akule in our oceans.

It has been almost one year since

we started this 'Aimalama column in *Ka Wai Ola*. We are thankful for the opportunity to share mana'o, including historical accounts, research from contemporary scholars, and everyday kilo. We want to know what you think! Let us know if there are specific topics you would like to hear about. You can reach us via social media by searching for Moon Phase Project on Facebook or Instagram -- and while you're there, share some of your own observations. Or you can contact someone on www.moonphaseproject.com or www.aimalama.org.

Visit www.aimalama.org and click on the Resources section to find observation logs, past calendars, reports, and more! ■

VOCABULARY

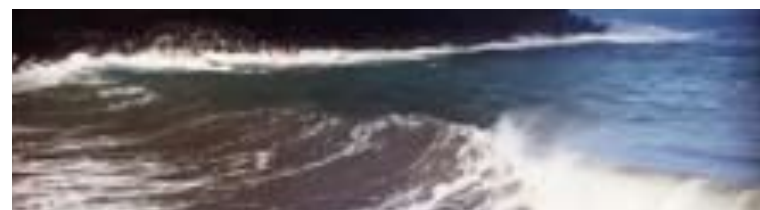
Kaulana mahina - *The position of the moon*
Mahina - *Moon*
Malama - *Lunar month*
Anahulu - *A period of 10 moon phases*



Left to right: Avocado flowers blooming, maia pilo flowers. - Photos: Courtesy of 'Aimalama Hui

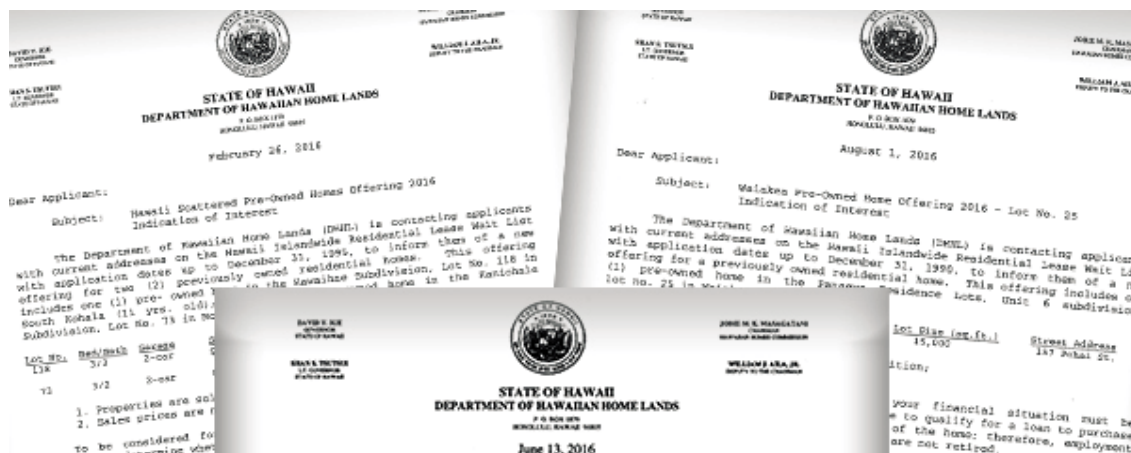


Left to right: Citrus trees are in season, snow on Mauna Kea, active oceans and rivers flowing.



Brown water seen at river mouths with active surf.

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**'Āina Ho'opulapula,
He Kuleana.**



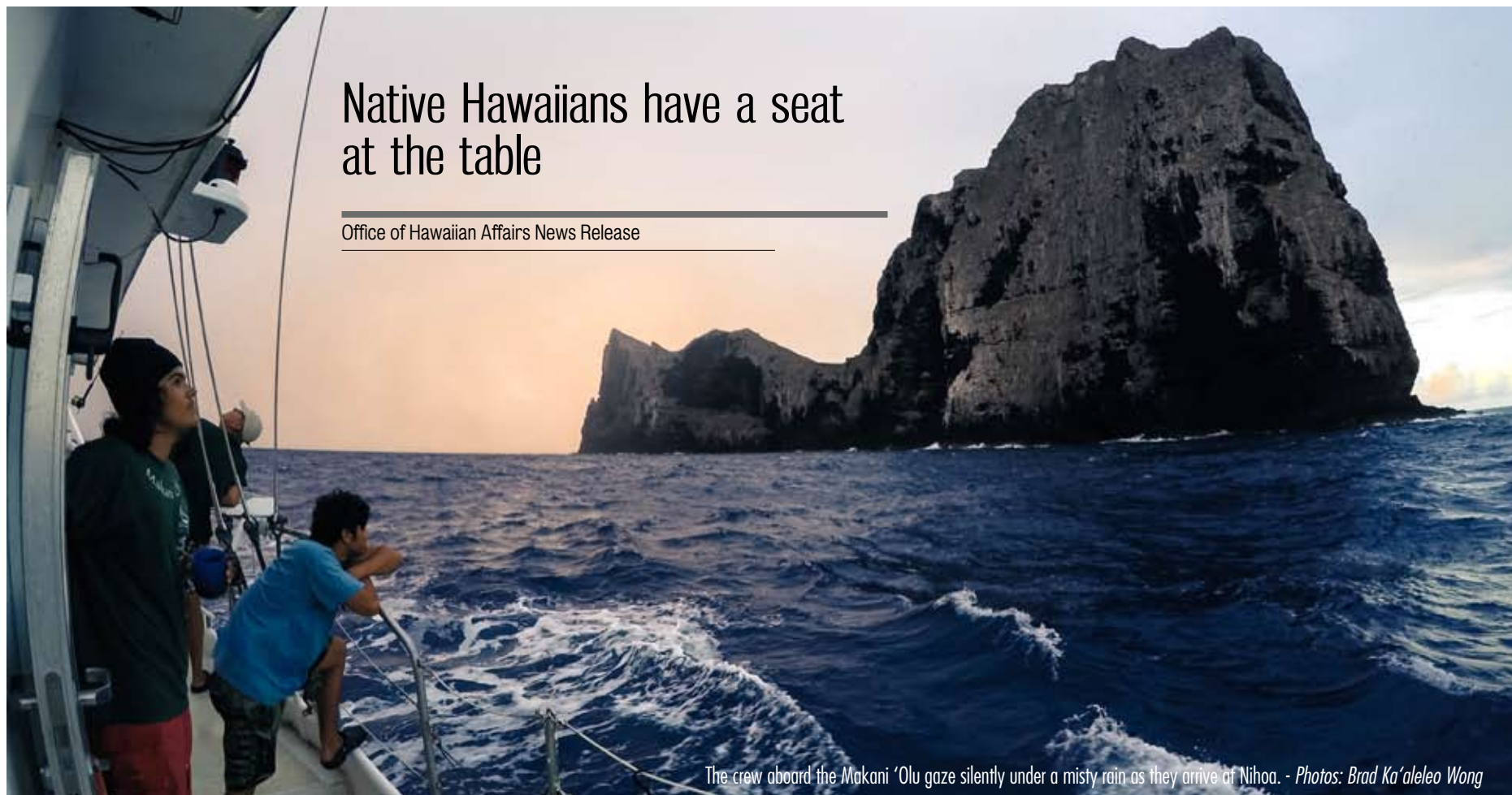
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Native Hawaiians have a seat at the table

Office of Hawaiian Affairs News Release



The crew aboard the Makani 'Olu gaze silently under a misty rain as they arrive at Nihoa. - Photos: Brad Ka'aleleo Wong

OHA BECOMES CO-TRUSTEE PAPAHĀNAUMOKUĀKEA

In a historic move, the Office of Hawaiian Affairs, the state and two federal departments formalized an agreement adding OHA as a co-trustee of Papahānaumokuākea Marine National Monument.

The updated Memorandum of Agreement for the monument was signed by OHA Chair Rowena Akana, Hawai'i Gov. David Ige, U.S. Secretary of Commerce Penny Pritzker and U.S. Secretary of the Interior Sally Jewell.

The Jan. 12 action brings the number of co-trustees to four: the Commerce Department (National Oceanic and Atmospheric Admin-

istration); the Interior Department (U.S. Fish and Wildlife Service); the State of Hawai'i Land and Natural Resources Department and the Office of Hawaiian Affairs.

The addition of OHA as a co-trustee follows President Barack Obama's August proclamation expanding the monument to 582,578 square miles, making it one of the largest protected areas on the world.

"We thank President Barack Obama and our partners and supporters for making this a reality. Since our community's first involvement in the management of these kūpuna islands more than

a decade ago, the goal has always been to get Native Hawaiians a seat at the decision-making table," said OHA Chair Rowena Akana. "We understand the challenges ahead and are firmly committed to fulfilling our kuleana to this place and our beneficiaries."

"This historic action rightfully places the Native Hawaiian voice at the highest levels of decision making for this culturally and spiritually significant wahi pana (sacred place) and will help advance our people's understanding of the deep connection of our entire pae'āina (archipelago)," said Kamana'opono Crabbe, OHA's Ka Pouhana-Chief

Executive Officer. "We look forward to serving in our new role, in partnership with our co-trustees, to develop and implement a resource management structure that integrates the best of conventional science and traditional practices. We hope that Papahānaumokuākea will demonstrate to the world that integrating science and indigenous knowledge is the best management model to sustain our fragile global environment."

"The protection of Papahānaumokuākea is essential because it represents the origins of our people. It is a continual source of mana for our people and is a pathway for us

to connect with the spirits of ancestors," said Dr. Kekuēwa Kikiloi, chair of the Papahānaumokuākea Native Hawaiian Cultural Working Group. "The culture working group has always been a strong advocate for OHA's elevated role, and through this achievement, it will allow culture to be further integrated into the management and daily operations of the area."

State, federal agencies welcome new co-trustee

Excerpted from Gov. David Ige's News Release

"Honoring, respecting and perpetuating the Native Hawai-



Marcus Murray and Kahiau Pilialoha-Hong examine the view from a pu'u on Niihau.

ian culture and sustainability are among my administration's top priorities. OHA has participated in the decision making process since the monument was first designated by President Bush more than ten years ago, and previously, when the area was managed as the Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve. The monument is world renowned for both its natural and cultural attributes and OHA's co-trustee role will ensure the protection of Native Hawaiian cultural features and provide a critical cultural sensitivity to every decision that is made to protect this unique place," said Gov. David Ige.

"We fully support and embrace OHA as a co-trustee of the monument. It is impossible to separate decisions about nature from cultural considerations. OHA's elevated voice and input will inform management actions on a broad scale," said DLNR Chair Suzanne Case.

OHA has been one of seven collaborating agencies for Papahānaumokuākea, including NOAA's Office of National Marine Sanctuaries and National Marine Fisheries Service; the U.S. Fish and Wildlife Service's Ecological Services and Refuges, and the DLNR Divisions of Aquatic Resources and Forestry and Wildlife.

Papahānaumokuākea is rich in history and cultural significance. In 2010, UNESCO inscribed the area

as our nation's first mixed (natural and cultural) World Heritage Site.

"The Papahānaumokuākea Marine National Monument is of great cultural significance to the Native Hawaiian community and houses important marine ecosystems that the Department of Commerce is committed to protecting for future generations," said Penny Pritzker, who served as U.S. Secretary of Commerce under President Obama's administration.

"Over the past 10 years, we have forged a strong partnership with the State of Hawai'i and we look forward to collaborating with the Office of Hawaiian Affairs on our continued efforts to preserve this unique environment."

"The Northwestern Hawaiian Islands are home to one of the most diverse and threatened ecosystems on the planet and a sacred place for the Native Hawaiian community," said Sally Jewell, U.S. Secretary of the Interior under the Obama administration. "By including OHA as a co-trustee for Papahānaumokuākea, we are highlighting not only the protection of natural treasures like the pristine coral reefs and deep sea marine habitats, but also the significant cultural and historic resources of the area that will be preserved for current and future generations." ■



OHA CEO/Ka Pouhana Kamana'opono Crabbe and OHA Papahānaumokuākea Manager Keola Lindsey



Participants from the May 2016 Intertidal Monitoring trip survey for 'opihi at Lalo (French Frigate Shoals).

"We look forward to serving in our new role, in partnership with our co-trustees, to develop and implement a resource management structure that integrates the best of conventional science and traditional practices. We hope that Papahānaumokuākea will demonstrate to the world that integrating science and indigenous knowledge is the best management model to sustain our fragile global environment."

— Kamana'opono Crabbe, OHA's Ka Pouhana-Chief Executive Officer



'Lo Kauhane surveys one of the many cultural sites located on Niihau.



Valentine's Day Dinner

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HI'ILEI ALOHA REPORT TO THE COMMUNITY

Here We Go!

We are pleased to report that we have 20 Native Hawaiians in the construction field who have enrolled in our workshops to obtain a State contractor license. Their expertise covers a vast area, including electrical, carpentry, ship rigging, drywall, plumbing, crane operation, masonry and more. Many of them have 20 plus years of experience in their field. What a pool of Native Hawaiian talent!

Workshops started last month and will continue throughout 2017. Each participant will apply for a State contractor license and take the applicable exam(s) as he or she is ready. The goal is for all participants to have a State contractor license by the end of 2018.

If you have expertise in the construction field, insurance or bonding that you would like to share with this cohort of participants, please contact us. We welcome expertise within the Hawaiian community to share with these construction professionals.

For more information, please contact Mona at 596-8990, ext. 1002, or monab@hiilei.org



Funded in part by OHA and the U.S. Administration for Native Americans (ANA).



16 pepeluali 2017

‘ĀINA
LAND AND WATER

WAO KELE O PUNA - ‘ĀINA I KA HOUPU O KĀNE

By Office of Hawaiian Affairs Staff

OPuna, ka ‘āina i ka houpou o Kāne. Puna, the land on the chest of Kāne. This ‘ōlelo no‘eau describes the

lush and verdant beauty of Puna, said to be the land beloved by Kāne. Today, it is still easy to see a multitude of Kāne's various kinolau in Wao Kele o Puna, from the mist and fog to the forest plants themselves. With its exceptional and unique forest traits, Wao Kele o Puna remains a region known for its high biodiversity.

Wao Kele o Puna is one of the few remaining lowland, mesic rainforests left in Hawai'i. The ‘ōhi‘a tree is the most common species, dominating both the canopy and subcanopy levels. Other native canopy species include kōkō, kōpiko and olomea.

These trees provide habitat for many native birds such as the ‘i‘o and ‘akepa. At the sub-canopy level, there is a greater diversity of plants, including hāpu‘u, kōlea, pilo and ‘ie‘ie. Native groundcover species include ferns like ‘ama‘u, palapalai, kupukupu and uluhe, and the subshrub wāwae‘iole.

Wao Kele o Puna is also home to some of Hawai'i's most rare and endangered species, such as rare Hawaiian lobelias like the hāhā and ‘akū, a species of endemic hibiscus called ma‘o hau hele, and the Hawaiian gardenia, nā‘ū.

Unfortunately, Wao Kele o Puna is gradually becoming overrun by invasive species, with waiawī

(strawberry guava) being the main aggressor. But under careful management and care, the forest and its inhabitants will be protected in perpetuity and the houpou of Kāne will continue to live and breathe in the forests of Wao Kele o Puna.

To achieve this goal, OHA is in process to create a Comprehensive Management Plan (CMP) for the forest. On January 5, 2017, OHA held a public community meeting in Pāhoa to seek additional community input for this plan. Utilizing an “open-house” format, attendees received information on the research conducted in Wao Kele o Puna thus far, and provided OHA's planning team with place-based knowledge from community members' personal experiences on important management subjects, such as invasive species, access, regulation, traditional and customary practices, and rapid-‘ōhi‘a death.

Despite several concerns regarding the past management of Wao Kele o Puna, community members left the meeting indicating an overall support of the process and urged OHA to quickly begin, or continue, interim management actions, such as educational programs and invasive species management.

With a wealth of community input, OHA will soon complete a draft CMP, which will be presented to the community for comment at a follow-up public meeting, tentatively scheduled for mid-summer.

For more information, visit <http://www.oha.org/aina/waokele-o-puna>.



Photo: Arna Johnson

Federal style guide clarifies Hawai'i resident vs Hawaiian

If you're from Arizona, you're called an Arizonan. Those who live in Florida are Floridians. Depending on your home state, you could be a Californian, an Iowan or an Kentuckian. There are exceptions to this naming convention, of course: you could be a Connecticuter, a New Yorker or even a Hoosier, if you happen to be from Indiana.

So what do you call people who live in Hawai'i?

It's not a question most kama'āina need to ask. If you live in Hawai'i, you can be a resident but having a local address doesn't automatically make you Hawaiian. Even if you were born in Hawai'i – and therefore native to Hawai'i – you're not Native Hawaiian unless you're of Hawaiian ancestry, which accounts for roughly a quarter of the state's population.

The U.S. Government Publishing Office's newest style manual for official government

publications now clarifies for the rest of the nation what many in Hawai'i already understand. In its guidance on how to refer to "natives of the States," it advises that a person from Hawai'i is a "Hawaii resident," not to be confused with a Native Hawaiian, which is included in another list that denotes race and ethnicity.

Under Section 5.25, "Native American words," the style guide advises: "Words, including Tribal and and other proper names of Indian, Alaska Native, Hawaiian, and other groups, are to be followed literally as to spelling and the use of spaces, diacriticals, hyphens, etc. Interestingly, the GPO style guide omitted the okina in its instructions on how to refer to the people of Hawai'i."

You can view the 475-page GPO style manual online at <https://www.govinfo.gov/features/new-edition-gpo-style-manual>. ■
– Treena Shapiro

Ho'olaule'a returns for a 92nd year

It's almost Ho'olaule'a time at Kamehameha Schools Kapālama, so if you've been 'ono for Kaua'i kūlolo, Moloka'i fish or the school's "famous" brownies you'd better start prepping your stomach and picking up some scrip.

The Class of 2019 is presenting the 92nd annual Ho'olaule'a 2017, which this year features the theme "Aloha Kekahi I Kekahi – Love One Another." The family-friendly event kicks off at Konia Field with the KS Warrior Marching Band and Color Guard and features rides and games, crafts and an impressive entertainment line-up.

This year's performers include Billy V and Mele Apana, Makena, Josh Tatofi and Pomaika'i Keawe-Lyman, Keahou, Peni Dean and Waipuna. Make sure to bring lawn chairs or blankets for comfortable listening.

Those who want to shop at the country store, purchase plants or haku lei or participate in the silent auction might want to arrive early before everything sells out.



Arrive early for exclusive shopping and neighbor island delicacies including Moloka'i Fish, Kaua'i Kūlolo and Kona Coffee. - Photo: Michael Young

Free parking will be available on campus, Kapālama Elementary School and the Kamehameha Schools Bus Terminal.

For more information, visit parents.ksbe.edu or call 842-8680. ■ – Treena Shapiro

92nd Annual Ho'olaule'a 2017

Kamehameha Schools Kapālama
Saturday, Feb. 25, 8:30 a.m. to 4 p.m.
Pre-sale scrip available at ksatp.org



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CALENDAR LISTINGS

To have a local event listed in our monthly calendar, email kwo@oha.org at least six weeks in advance. Make sure to include the location, price, date and time. If available, please attach a high-resolution (300 dpi) photograph with your email.

pepeluali

**2ND ANNUAL KAUA‘I
STEEL GUITAR FESTIVAL***Feb. 2 to 4*

Join the pre-festival kanikapila featuring Alan Akaka and NextGen steel guitarists Alexis Tolentino and Mālie Lyman at Lava's on Po'ipū Beach at the Sheraton Kaua'i Resort on Feb. 2, from 3:30 to 7 p.m.

Enjoy the live music of the Festival Feb. 3 at the Courtyard by Marriott Kaua'i Makai Lounge from 1 to 4 p.m. followed by workshops from 5 to 8 p.m. in the Chart Room. Kanikapila in the Makai Lounge from 8:30 to 10 p.m.

On Saturday, Feb. 4, delight in more steel guitar performances at the Makai Lounge from 11 a.m. to 2 p.m. Then head to the Main Stage for the Ho'olaule'a featuring steel guitar masters from 3:45 to 8 p.m. featuring Kilipaki Vaughan, Eddie Palama, Ed Punua, Geri Valdriz, Greg Sardinha, Bobby Ingano, and Alan Akaka. NextGen steel guitarists Mālie Lyman and Alexis Tolentino will be joined by the members of the Chiefess Kama-

kahelei Middle School 'Ukulele Band. A kanikapila in the Makai Lounge from 8:30 to 10 p.m. will close the festival in grand style. Free and open to the public. <http://kuaisteelguitarfestival.com/>.

**KE KANI LEO HONE
A NĀ MANU***Feb. 4, 6 p.m.*

Join Kamehameha Schools Glee Club for a festive night of lively entertainment, 'ono food and a silent auction at Ka'iwakīloumoku Cultural Center, Kapālama Campus. Featuring Kaumaka'iwa Kanaka'ole & Shawn Pimental, Holunape, Iwalani Ho'omanawanui Apo, Kumu Keano Ka'upu & Lono Padilla IV, Hālau Hi'iakaināmakalehua, and the Concert Glee Club. Tickets are \$30. Call 808-842-8358 or email katataip@ksbe.edu.

**MASTERS OF
HAWAIIAN MUSIC TOUR***Feb. 6 to April 9*

Slack key virtuosos George Kahumoku, Jr., Nathan Aweau, &

Kawika Kahiapo will be on tour across the United States starting Feb. 6, 7 and 8 in Seattle, on Feb. 9 in Portland, Feb. 11 in Arcata, California, Feb. 15 in Minneapolis, Feb. 17 in Chicago, Feb. 18 in Cambridge, Feb. 19 in Clinton, Feb. 24 in Gainesville, Feb. 25 in Vienna, and Feb. 27 in Chatham. For more info and tickets visit <http://kahumoku.com/calendar>.

**HOUSE
MUSEUMS 'EXPERTS'
LECTURE SERIES***Feb. 2 to March 2*

Explore the rich history of Hawai'i's house museums in this annual experts series Thursdays from 12 to 1 p.m. at the Cathedral of St. Andrew's Von Holt Room, 229 Queen Emma Square. Free and open to the public. On Feb. 2, Mission Houses: The Improbable Partnership Between American Protestant Missionaries and Hawaiian Ali'i by Dr. Thomas Woods, Hawaiian Mission Houses Historic Site and Archives. On Feb.

NĀ HULU LEHUA FILM SHOWING
Feb. 18-25

Last spring the world watched as the royal helmet and cloak of Hawaiian ali'i nui Kalani'ōpu'u was returned from the National Museum of New Zealand Te Papa Tongarewa to Hawai'i, its place of origin, after being away for 237 years. In March 2016, a delegation from the Office of Hawaiian Affairs, Bishop Museum and Hawaiian Airlines traveled to Aotearoa to engage in protocol and return the 'ahu'ula and mahiole of Kalani'ōpu'u to Hawai'i. OHA recorded this inspiring journey of goodwill in the film, "Nā Hulu Lehua: The Royal Cloak and Helmet of Kalani'ōpu'u." Enjoy the film at a free showing at 6 p.m. on Kaua'i - Feb. 17 at the Anahola Cafe; on Maui - Feb. 18 at the Iao Theater; in Hilo - Feb. 22 at the Palace Theatre; in Kona - Feb. 24 at Hulihe'e Palace; in South Kona - Feb. 25 at the Pu'uhonua O Honaunau National Historic Park Amphitheater; and on March 11 at 10 a.m. on O'ahu at the 'Ōlino Theatres. For more info visit www.oha.org/kalaniopuu.

'Aha Pūnana Leo and Ke Kula 'o Nāwahīokalani'ōpu'u, on campus. Sponsored in part by the Office of Hawaiian Affairs. For more info call 808-982-4260.

**92ND ANNUAL
HO'OLAULE'A***Feb. 25, 8:30 a.m. to 4 p.m.*

The family event kicks off at Konia Field with the KS Warrior Marching Band and Color Guard and features rides and games, crafts and an impressive entertainment line-up. Bring your lawn chairs and blankets to Kamehameha Schools Kapālama Campus. Pre-sale scrip for the school fundraiser is available at ksatp.org.

**HELPING HANDS
ANNUAL FUNDRAISER***March 2, 5:30 p.m.*

Ho'ohanohano Nā Lālā Lima Kōkua o Hawai'i, to honor the hands that help Hawai'i, the 13th annual fundraiser dinner will recognize Heather Lusk of the CHOW Project and Rotary District 5000, at the Hilton Hawaiian Village Tapa Ballroom. Live music by Jon Yamasato and Darin Leong during cocktails at 5:30 p.m., followed by dinner and program at 6:30 p.m. with entertainment by Kumu Hula Hiwa Vaughn and Hālau Hula Ka Lehua Tuahine. For tickets (\$250) or sponsorships (\$2,000-7,000.) call 808-440-3803 or email dnakamichi@helpinghandshawaii.org by February 20. Proceeds benefit Helping Hands Hawai'i services and programs.

**I OLA NA KANAKA
I KA MOANA***March 4*

Gain free health information, resources and services at the I Ola Na Kanaka I Ka Moana - Our Ocean Lives, Our People Thrive, Papakōlea 'Ohana Health Fair. Get your family involved in making healthy lifestyle choices, as well as improving the quality and longevity of their lives. Activities will focus on ocean safety, marine conservation and the Worldwide Voyage of our Hōkūle'a. Sponsored in part by the Office of Hawaiian Affairs. Free to the public at Abraham Lincoln Elementary School. ■

9, Programming at Shangri La: New Approaches to Curation with Paige Donnelly, Associate Curator of Programs, Shangri La. On Feb. 16, Queen Emma's Summer Palace: New Directions in Curation and Interpretation with Mahealani Bernal, Docent Coordinator, Daughters of Hawai'i. On Feb. 23, The Liljestrand House: Preserving a Mid Twentieth-Century Masterpiece with Robert Liljestrand, Principal and Director, Liljestrand House. On Mar. 2, Master Campus Planning: Integrating Kuali'i and Mānoa Heritage Center with Jenny Eagle, Education Director, and Jenny Leung, Collections Manager, Mānoa Heritage Center.

PŪLAMA MAULI OLA*Feb. 18, 9 a.m. to 2 p.m.*

2017 Grammy nominee and Nāwahī graduate, Kalani Pe'a will perform in a free benefit concert for the Hawaiian language immersion schools. Enjoy 'ono food and place your bids at the silent auction in this annual fundraiser for

Hawaiian Immersion graduate goes to the Grammy's

By Francine Kananionapua Murray

"Oh my gosh! I think I'm a nominee!" Kalani Pe'a woke to numerous notifications on his phone, but couldn't believe the news. "I cried. I was overwhelmed with joy and happiness, while my other half was videotaping me, saying, 'I'm capturing you cry because this won't happen again.'" Your first Grammy nomination only happens once.

His debut album, "E Walea" was the only Hawaiian music nominated for a Grammy Award in the Regional Roots Album category.

The next thing Pe'a did was call his mother and share the good news. His mother introduced him to music at the tender age of 4, and Pe'a wants her there with him on the red carpet in February.

As a child Pe'a had a speech impediment, "I used to stammer and stutter so much. My mom realized conventional speech therapy would not work." So, she introduced him to music theory and music training, even karaoke. "From that point I realized music would be a part of my ola, my life. Music saved my life. It not only saves lives, music is life.

"It is all about vocals. I'm all about projecting my voice," he explains. Just like his energetic personality, Pe'a's uplifting bombastic singing voice gets your attention and his talent holds it.

"It's the voice of my kūpuna. My grandfather was an opera singer." His grandmother and aunts all sing and play the piano, harmonica and slack key. "It's me singing now. I'm not a traditional Hawaiian falsetto singer. I am that innovative modern millennial Hawaiian that will sing the two songs off of my debut album titled, "You are so beautiful" by Joe Cocker in Hawai-

ian and English, and Heatwave's version of "Always and Forever," Luther Vandross style, also in Hawaiian and English, because that's who I am."

Upcoming events & performances

> **We are friends: A Lifetime Party of '70s Hawaiian Music**
Wed., Feb. 8, 8 p.m.
Grammy Museum, Los Angeles

> **59th Annual Grammy Awards**
Sun., Feb 12
Staples Center, Los Angeles
Live broadcast on CBS

> **Kona Nui Nights - Kalani Pe'a Live**
Wed., Feb. 15, 7-8 p.m.
Ward Village, Honolulu
Free performance

> **Pūlama Maui Ola Fundraiser**
Sat., Feb. 18
Ke Kula o Nāwahīokalani'ōpu'u Campus, Kea'au
Free concert

A graduate of Ke Kula o Nāwahīokalani'ōpu'u, Pe'a's younger siblings started attending Hawaiian immersion school before he did. "I heard them talking 'ōlelo and I said, 'Oh no, this is not going to work.' I am not going to be speaking English – one plus one equals two. I want to go to school and learn – ho'okahi ho'ohui ho'okahi 'elua kela. I want to learn." So, in the third grade he started.

Hawaiian Language Immersion schools were an innovative outgrowth of the 1970s Hawaiian Renaissance and there were high hopes the programs would revive the language. But as they came to fruition in the '90s, they were still new, untested and not yet established.

There were concerns over how difficult it was to find teachers in the sciences and math that were

fluent in Hawaiian, and debates often ensued regarding whether students were being well-prepared and would thrive into adulthood.

Pe'a learned at a young age that as a participant in this new school, which was a very small, he and his peers would have to work hard to succeed.

Luckily, Pe'a had the support of his family and friends, "Our graduated classmates believed in the program, but it has to take 'ohana. It has to take the 'ohana of Ke Kula o Nāwahīokalani'ōpu'u and the 'Aha Punana Leo to believe in the program, to not only seek the challenges but to overcome those challenges. Whether we are speaking the Hawaiian language fluently. Whether I'm dealing with misconceptions because people may say, 'Kalani I don't think this program is going to work. You will not succeed because you are speaking Hawaiian.' I think we have to break that misconception."

Many of Pe'a's classmates went to college right after graduating from Ke Kula o Nāwahīokalani'ōpu'u and became doctors, engineers, songwriters, reporters and teachers. Pe'a creates Hawaiian-based science-based curriculum for grades 6 to 12 as a Hawaiian Resource Coordinator at Kamehameha Schools Maui, in the Hawaiian Culture Based Education Department. He is also working on earning his master degree.

Pe'a is articulate and a dynamic singer. He's had to work very hard to overcome the obstacles and challenges in his life. He inspires kulia i ka nu'u – strive to reach the summit – and he is still climbing, "to be who we want to be and to be driven. To be motivated and to be thriving Hawaiians who can speak in both languages and who can thrive in both languages."

For more information, visit <http://www.kalanipeamusic.com>



Kalani Pe'a. - Courtesy photo

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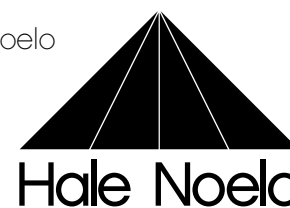
(Ex. Ancestry.com & EBSCO)

Digitize family documents and maps

Make an appointment to visit Hale Noelo – OHA's Knowledge Tech Center, providing the following services:

- Genealogy Research Technical Assistance
- Digitization Services & Digital Preservation Training
- Access to ancestry.com and other online subscription resources

Visit www.oha.org/halenoelo or call 808.594.1775 to make an appointment today.



Na Lama Kukui, 560 N. Nimitz Hwy, Suite 117C

Kaua'i homesteaders select lots

The Pi'ilani Mai Ke Kai community in Anahola welcomed 20 homestead 'ohana at a lot selection on Jan. 21, allowing the eligible Hawaiian Homes beneficiaries to pick from 22 remaining lots.

These lots are the last remaining in Phase I of the 71-acre subdivision, which broke ground on Kaua'i in 2006 and initially offered 171 lots at least 10,000 square feet each. The lots awarded last month were part of the Department of Hawaiian Home Lands' efforts to revitalize its vacant lot program to accommodate beneficiaries' requests for additional options that meet the needs and financial capabilities of individual 'ohana, according to DHHL.

Late last year, DHHL awarded 31 lots at the Kaka'ina homestead in Waimānalo. Another 51 lots are expected to be available later this year in Phase II of Anahola's Pi'ilani Mai Ke Kai.

Dryland forest initiative wins grant

The Hawai'i Forest Institute has been awarded a \$15,000 grant for its Ho'ola Ka Makana 'a Ka'ūpūlehu Dryland Forest Initiative.

The grant was provided by the IUCN World Conservation Congress Hawai'i Climate Fund, which was established by the Hawaiian Airlines Foundation, the Hawai'i Conservation Alliance Foundation and Conservation International after the IUCN's conference in Honolulu last September.

The award goes to Hawai'i-based nonprofits involved in community-based projects for mitigation, adaption and education about climate change, which Hawai'i is vulnerable to as an island state.

The funding will allow the Ka'ūpūlehu Cultural Ecology Team to continue mitigation initiatives to prepare for climate change and to protect and enhance the cultural resources found in the endangered dryland forest on Hawai'i Island.

For more information, visit www.hawaiiforestinstitute.org.

MOLOKA'I HIGH DEDICATES NEW SCIENCE BUILDING



Moloka'i High School held a dedication ceremony for its new science building on Jan. 25. The island's only high school celebrated new facilities, state-of-the-art teaching tools and science labs for physics, biology and chemistry. Designed to foster learning in science, technology, math and engineering (STEM), the new building has sustainable and environmentally features, such as natural lighting, cross ventilation and a water catchment system, according to the state Department of Education. - Photo: Courtesy of Department of Education

Monthly series showcases Hawaiian culture

SALT at Our Kaka'ako has been hosting a monthly Pa'akai Marketplace that offers a family-friendly evening of entertainment, art and culture, as well as a venue to support emerging local entrepreneurs.

The marketplace is a collaboration with PA'I Foundation, a Hawaiian culture and arts organization that puts together the annual Maoli Arts Movement (MAMo) events each spring. MAMo artists, crafters and cultural practitioners will be at this month's event on Feb. 17 from 5 to 9 p.m.

"The values of PA'I Foundation and SALT at Our Kaka'ako come to life at Pa'akai Marketplace," says Victoria Holt Takamine, Executive Director of PA'I Foundation. "Our foundation is dedicated to preserving our unique and rich cultural heritage for future generations."

Merchants vary by month, but participants have included Makua Man Brand Co., Beachwalk Gallery Hawaii, Kāne Clothing Co., Laha'ole Designs and TRADES Hawaii.

Owned by Kamehameha Schools, SALT at Our Kaka'ako helps sup-

port education for more than 48,000 learners and caregivers annually.

Visit www.saltatkakaako.com for more information about the Pa'akai Marketplace or to learn more about the merchants, eateries and events at SALT at Our Kaka'ako.

Lecture series shines spotlight on house museums

Hawai'i is home to a host of house museums and sites that help share community histories: 'Iolani Palace, Washington Place, Hawaiian Mission Houses and Queen Emma's Summer Palace, to name a few.

The Historic Hawai'i Foundation's annual historic preservation "Experts" lecture series for 2017 will focus on the role house museums play in offering a glimpse into the past through artifacts, documents, buildings and landscapes. The lectures will also explore innovation in interpretation and communication.

"Turning an old house into a museum, collecting entrance fees to help pay for maintenance, and utilizing the facility for educational purposes once served as the primary activities of historic preservation

advocates," Dr. William R. Chapman, director of the Historic Preservation Program at the University of Hawai'i at Mānoa and organizer of the series said in a release.

"In time, other kinds of preservation efforts took precedence; federal and state laws, historic districts, and archaeology played an increasing role in practice. House museums seemed increasingly to play a secondary role. In recent years, however, a new generation of managers and curators have taken new and creative approaches to house museums, helping to reignite interest and search out new ways to interpret and present the past. This year's series will look at how some of Hawai'i's distinctive house museums have joined in this effort and continue to advance preservation ideals in an increasingly challenging world," Chapman said.

All lectures are free and open to the public, from noon to 1 p.m. in the Cathedral of St. Andrew's Von Holt Room.

The series' speakers and their topics in February and March are:

> **February 2:** Dr. Thomas Woods, Hawaiian Mission Houses Historic Site and Archives, "Mission Houses: The Improbable Partnership

Between American Protestant Missionaries and Hawaiian Ali'i"

> **February 9:** Paige Donnelly, Associate Curator of Programs, Shangri La, A Museum of Islamic Art, Culture & Design, "Programming at Shangri La: New Approaches to Curation"

> **February 16:** Mahealani Bernal, Docent Coordinator, Daughters of Hawai'i, "Queen Emma's Summer Palace: New Directions in Curation and Interpretation"

> **February 23:** Robert Liljestrand, Principal and Director, Liljestrand House, "The Liljestrand House: Preserving a Mid Twentieth-Century Masterpiece"

> **March 2:** Jenny Eagle, Education Director, and Jenny Leung, Collections Manager, Mānoa Heritage Center, "Master Campus Planning: Integrating Kual'i and Mānoa Heritage Center"

AARP Foundation offers free tax assistance

AARP Foundation's 50-year-old Tax-Aide program will once again provide free tax assistance and preparation for Hawai'i taxpayers starting Feb. 1.

Tax-Aide, offered in conjunction with the IRS, is the nation's largest free tax assistance and preparation service. While special attention is given to people 50 and older who can't afford other tax preparation services, being an AARP member or retiree is not a requirement.

The program is offered at more than 30 sites across the state, including senior centers and libraries. Last year, 12,227 taxpayers took advantage of the program.

For more information or to locate an AARP Foundation Tax-Aide site, visit www.aarp.org/findtaxhelp or call 1-888-AARPNOW (1-888-227-7669).

Kamehameha acquires office space in Wailuku

Kamehameha Schools has purchased office space in downtown Wailuku to serve as the future site of a Maui regional office and community resource center.

Kā'eo Duarte, vice president of Community Engagement and Resources, says the new property will allow Kamehameha to develop deeper roots in the region and bring staff closer to families and partners also dedicated to improving keiki and 'ohana educational outcomes.

"We'd like to create a hale where all of our services and programs can be housed in a convenient one-stop center to serve our Hawaiian families," said Venus Rosete-Medeiros, Regional Director for Maui County which also includes Moloka'i and Lāna'i. "We envision this space to welcome and host keiki and 'ohana, to be reasonable office space for a united KS presence, and a multi-purpose meeting space for day and evening community and education classes and engagement. This site will become a new gathering place and regional hub on Maui for the surrounding Native Hawaiian communities and our educational and community partners."

Kaiser honored for investment in keiki

Hawaiian Community Assets honored Kaiser Permanente at its annual Next Generation Investors Meeting in December, held to honor and update funders about HCA's youth financial education program.

Last year, 12 public and private partners invested \$271,853 into HCA's culturally-relevant and age-appropriate financial education curriculum for Hawai'i youth, allowing the nonprofit to serve 736 young people.

"With \$271 thousand in investments, HCA created the Kahua Waiwai Training Academy that provides 25 career training opportunities for Native Hawaiian youth annually, expanded the reach of its program to the Continental United States, and launched its financial education pilot for children, ages 5 and under," said Jeff Gilbreath, HCA's executive director in a release.

At the event, Kaiser Permanente received the 2016 Next Generation Investors Award for its contribution to the long-term economic self-sufficiency of Hawai'i keiki. Kaiser invested \$17,250 to develop and print

a Kahua Waiwai curriculum aimed at ages 5 and under. That funding was matched with \$20,000 from the First Nations Development Institute, according to HCA. ■

147 ULUPA STREET NEWS-PAPER ANNOUNCEMENT

Notice is given that multiple burials and isolated human bone fragments were discovered by International Archaeology, LLC. The finds were made in the course of AIS excavations at a residence in Kailua Ahupua'a, Ko'olaupoko District, O'ahu Island TMK (1) 4-3-028:032 (portion). The residence is within LCA 4452 awarded to Queen Kalama. The State Historic Preservation Division (SHPD) has assigned a State Inventory of Historic Places number of 50-80-11-07984 to the remains. The finds are to be preserved in place. Recovered remains will be reinterred at a reburial location on site. A determination will be made by the O'ahu Island Burial Council in consultation with the

SHPD and any identified lineal and/or cultural descendants. Individuals with information pertaining to the burials should contact Ms. Regina Hilo at the SHPD (555 Kakuhihewa Building, 601 Kamokila Boulevard, Kapolei, Hawai'i 96707; tel. [808] 692-8026, Fax [808] 692-8020) within thirty days of this notice. Information must be provided to SHPD demonstrating lineal descent from these remains or descent from ancestors buried in Kailua Ahupua'a or Ko'olaupoko District.

ANNOUNCEMENT

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional cultural activities, previously or ongoing, within or near the proposed Polanui Gardens workforce housing and agricultural development on lands owned by Kipa Centennial LLC, in Pola Nui Ahupua'a, Lāhainā District, Island of Maui, Hawai'i [TMK: (2) 4-7-013:001 and 002]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182. ■



LIFE IS FULL OF SURPRISES
AN EMERGENCY LOAN FROM OHA CAN HELP
APPLY TODAY AT WWW.OHA.ORG/CMLP

The OHA Consumer Micro Loan Program is designed to provide low cost loans to Native Hawaiians who are experiencing temporary financial hardship as a result of unforeseen events, or who wish to enhance their careers.

Loans are available up to

\$7,500

- 5.00% APR Fixed - Loan amounts from \$500 to \$7,500
- Maximum Term Up to 5 Years
- Eligibility and credit restrictions apply.

For more information, please visit www.oha.org/cmlp or call, (808) 594-1823 or email lareinam@oha.org

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Empowering Hawaiians, Strengthening Hawai'i
www.oha.org
560 N. Nimitz Hwy., Suite 200 | Honolulu, Hawai'i

TRUSTEE KAMEHAMEHA SCHOOLS

The Probate Court has reconvened the Trustee Screening Committee to nominate three candidates from whom the Court may appoint one Trustee to serve an initial term ending June 30, 2022 and be eligible for an additional five (5) year term, as determined by the Court.

The Screening Committee is now seeking candidates who possess a deep sense of commitment and willingness to carry Princess Bernice Pauahi Bishop's vision and legacy into the future, and who have the experience and education to fulfill their duties and responsibilities as set forth in the organization's governance policy, and be able to properly assess the performance of the Chief Executive Officer in managing the Kamehameha Schools.

CANDIDATES' PERSONAL TRAITS, QUALITIES AND CHARACTERISTICS:

The desirable qualities and characteristics of a Trustee should include:

1. A recognized reputation of integrity and good character;
2. The capacity to fulfill the responsibilities of a fiduciary under trust law;
3. Respect from and for the community;
4. Consistent and active leadership in the community at large with specific emphasis on those issues impacting the well-being of the Hawaii people;
5. The optimal candidate would:
 - a. have a history of success in business, finance or related areas;
 - b. have received a formal education; and
 - c. possess outstanding personal traits including Hawaiian values such as *pono* (to be moral and proper), *'imi 'ike* (to seek knowledge), *laulima* (to work cooperatively), *lokomaiika'i* (to share), *na 'aupono* (to possess a deep sense of justice), *mālama* (to care for each other), and *ha'a ha'a* (to be humble);
6. The desirable qualities and characteristics of a Trustee shall include a willingness and sincerity to uphold the purposes of the Kamehameha Schools as stated in Pauahi's Will and Codicils.

CANDIDATES' EDUCATION AND EXPERIENCE

The candidate must possess expertise in one or more of the following areas:

1. Business Administration: to include knowledge, skills and prior successful experience in managing a large corporation;
2. Finance and Investment: to include management of land and monetary assets of a multi-million dollar corporation;
3. Strategic Planning and Policy Setting: to include responsibility for administering the affairs and/or setting policies for the direction and management of a large corporation or educational institution;
4. General areas of interest, including education, law, finance or especially relevant background in governance.

Each Trustee currently receives an annual compensation of \$165,000. The Chairperson receives \$207,000.

Qualified candidates should submit the following:

- A résumé
- A statement containing your perception of the role of a Trustee, your vision, goals and objectives for the Trust Estate and what you would do to attain those goals

Please submit your résumé, cover letter and vision statement by March 17, 2017 to:

Kamehameha Schools
Trustee Screening Committee
c/o Inkinen & Associates
1003 Bishop Street, Suite 1477
Honolulu, Hawai'i 96813

Inkinen & Associates
E-mail: Executives@inkinen.com

For detailed information please visit website at: www.inkinen.com



Note: Trustee columns represent the views of individual trustees and may not reflect the official positions adopted by the Office of Hawaiian Affairs Board of Trustees.

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No more taking of Native Lands

A no'ai kakou... One issue that has been near and dear to my heart over the past few years is passing a law that would exempt Kuleana lands from property taxes. Hawaiian families, who have been caring for their Kuleana lands for generations, were facing sky-rocketing property taxes. They could have ended up losing everything if something wasn't done to offer them some sort of tax relief.

After four years of countless meetings with City officials and testifying before an endless parade of committees, Kuleana Lands finally became exempt from real property taxes on Oahu in 2007 and it is now known as Revised Ordinances of Honolulu Section 8-10.32 Exemption—Kuleana land. All of the neighbor island counties established their own Kuleana property tax exemptions soon after Oahu. If the exemptions didn't pass when they did, more Kuleana lands would have fallen out of Hawaiian hands.

Now Kuleana lands are under threat from rich mainlanders who want to force Hawaiian families off their land, all for the sake of their privacy.

A brief history of Kuleana Lands: In 1848, as a result of the Mahele, all land in the Kingdom of Hawai'i was placed in one of three categories: Crown Lands (for the occupant of the throne); Government Lands; and Konohiki Lands (Kuleana Act, 1850). (www.kumupono.com)

After native Hawaiian commoners were granted the opportunity to acquire their own parcels of land through the Mahele, foreigners were also granted the right to own land in 1850, provided they had sworn an oath of loyalty to the Hawaiian Monarch. In order to receive their awards from the Land Commission, the hoa'aina (native tenants) were required to prove that they cultivated the land for a living. They were not permitted to acquire "wastelands" (e.g. fishponds) or lands which they

cultivated "with the seeming intention of enlarging their lots." Once a claim was confirmed, a survey was required before the Land Commission was authorized to issue any award.



Rowena Akana

Chair,
Trustee, At-large

The lands awarded to the hoa'aina became known as "Kuleana Lands." All of the claims and awards (the Land Commission Awards or L.C.A.) were numbered, and the L.C.A. numbers remain in use today to identify the original owners of lands in Hawai'i. By the time of its closure on March 31,

1855, the Land Commission issued only 8,421 kuleana claims, equaling only 28,658 acres of land to the native tenants (cf. Indices of Awards 1929).

According to the Overview of Hawaiian History by Diane Lee Rhodes, many of the kuleana lands were later lost. The list of reasons include: (1) Native tenants mostly received lands that lacked firewood or were too rocky and unsuitable for farming. (2) A number of kuleana were sold by dishonest land agents before the farmers could get a survey. (3) The land commissioners delayed getting notices to landholders. (4) Prices were out of reach for commoners. (5) Finally, foreigners evicted legitimate kuleana owners without due process.

We must put an end to the injustices done to the caretakers of Kuleana lands for the past 150-years once and for all. If something is not done soon, the very last Kuleana lands that have survived will finally fall out of Hawaiian hands. Protecting what's left of Kuleana Lands will help preserve Hawai'i's rich history and culture.

OHA and the Native Hawaiian Legal Corporation will partner to stop outsiders, or anyone, who try to "quiet title" Hawaiian lands. ■

Kokua Line lets readers write in

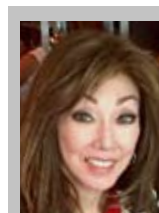
This month, Trustee Ahu Isa initiates her KOKUA LINE...

Recently there has been a storm brewing with lots of thunder and lightning over OHA.

This year, I will devote my column to expressions of gratitude from my readers as well as accept 'kokua' questions where I can help you to the best of my ability.

My first "mahalo" goes to all my readers, beneficiaries and others who inspire me every day. You enlighten me...Inspire me to keep the faith! Hawaiians and Hawaiians-at-heart know how difficult it is to live in our beautiful Hawai'i. Yet, you never give up!

So from this next month on, I am inviting you to share your "mahalo," your "kudos," your "ho'omaika'i" by submitting your questions and messages of kokua, to my team email: ahu-isa-kokua@oha.org (Lady Garrett and Alvin Akee)



Leina'ala Ahu Isa, Ph.D.

Vice Chair,
Trustee, At-large

Subject line: Trustee Ahu Isa Kokua Line

Please do not send me Messages on Facebook. I DO NOT HAVE THE MESSENGER APP INSTALLED. Please Email to my Team!

Keep the faith...OHA is here to serve!

E ola mau loa ke aloha!

Trustee Leina'ala Ahu Isa ■



Kung Hee Fat Choy! - Photos: Courtesy

Where do we go from here?

By the time this column is published I hope that OHA's toxic leadership struggle will have been short lived and another Trustee will have been voted into the position of Chair.

Whoever leads OHA, I believe that there is one positive outcome emerging from all the passion and confusion. We have been forced into some serious introspection about where we've been and feel a renewed sense of obligation to better articulate, to our beneficiaries, where we are going and how we will get there.

Here are what I believe to be important outcomes to pursue moving forward regardless of who is the Chair:

1. A resolution to the contentious relationship between CEO Kamana'o Crabbe and half the Trustees must be brought to an end in a way that preserves the dignity of all parties.
2. Trustees emerge from the pain and passion of these past few weeks with a heightened respect for each other and we bring an end to the us-versus-them politics.
3. OHA employees, who have been caught in the vise of our leadership struggle, regain a sense of security for their jobs with a restored confidence in the trustees to lead the agency.
4. We complete the important work now in progress to (a) move forward with the fiscal sustainability plan in restructuring and prioritizing how resources are allocated, (b) complete the substantive overhaul of policies already positioned for approval, and (c) complete the review and updating of the by-laws. These three initiatives form a 3-legged stool which will be fundamental to predictable governance, preserve political order and decorum, and, most importantly, bring a more thoughtful and transparent record of how we spend beneficiary money.
5. We engage in a comprehensive review



Peter
Apo

Trustee, O'ahu

of our strategic plan and more clearly define each objective to which we can attach cost centers that get translated into the budget document so that line item spending is tethered to stated objectives.

6. The Board of Trustees have its own communications capacity, via the Chair of the Board, to directly engage with beneficiaries, government and private sector institutions, the media, and most important, the sprawling network of Hawaiian institutions.

7. The Board support in principle all efforts at self-determination, whether federal, international, or other, without committing funding to Na'i Aupuni or any other organization seeking self-determination. The broad intent of the state constitution in creating OHA is that it would serve as a place holder organization to manage Hawaiian assets and serve as the center of gravity in carving a path of self-determination for Native Hawaiians that would lead to a new governing entity. Based on this intent OHA has been described as a *Nation in Waiting*. Fundamental to the structure of a nation is its primary institutions. The six primary institutions of the Native Hawaiian community are the Kamehameha Schools, Queen Lili'uokalani Trust, Department of Hawaiian Home Lands, Queens Hospital Systems, Lunalilo Trust, and the Office of Hawaiian Affairs. I believe OHA, as part of its constitutional mission, has an obligation to reach out to these primary institutions and begin to dialogue an exchange of ideas and identifying challenges toward unifying the Hawaiian people in a common vision of a Hawaiian future. That vision, while serving to provide quality of life opportunities for Native Hawaiians, must be an inclusive vision that also lifts all of Hawai'i.

Hawai'i Loa Kū Like Kākou. All Hawai'i Stand Together. ■

Setting the Record Straight

I would like to start by sending a BIG mahalo to Hawley Iona, our former Chief Financial Officer. She has left our organization to begin a new chapter in her career. I am confident she will remain committed to serving our lāhui and I wish her the best. She served our organization well, often in the face of controversy and adversity, she remained steadfast in her kuleana and always did a thorough job managing her staff and the financials for OHA.

This leads me to a very important discussion. With the controversy surrounding the recent re-organization of the board of trustees, there has been significant media coverage that has picked up on some of the current conflicts we face internally. Much of that controversy has been based on severe mischaracterizations of our budgets and how money is both generated and expended. I will try my best to simplify a very complex topic in order to provide some clarity and to correct some of the purposeful mischaracterizations being made.

I want to be clear, there is always room to improve and I support increased transparency and accountability for the board and the administration in order to help us move forward. However, in order to do that, we must be steadfast in doing our homework and sticking to the facts.

Chair Akana recently stated in a news interview that OHA's budget has "ballooned" under the current CEO, which is false. Our core operations budget today is about the same as it was in 2012 when CEO Crabbe took on his position – approximately \$36 million. What has "ballooned" is OHA's kuleana as an organization. Since that time we acquired two commercial properties with significant revenue generating potential – Kaka'ako Makai and Nā Lama Kukui. OHA's commercial properties budget, which is managed separately from our core operations, represents the only notable increase in OHA's budget since 2012.



Dan
Ahuna

Trustee,
Kaua'i and
Niihau

Also, what is not made clear in Chair Akana's broad, sweeping statements is that our overall budget is broken into categories. The 2016 annual core operations budget represents the monies used to pay 170 employees, this also covers our grants, it covers \$3 million to the Department of Hawaiian Homelands, nearly \$3 million for educational purposes including \$1.5 million to support Hawaiian focused charter schools, \$1 million for social services, and \$1.5 million in health grants.

The other parts of the overall budget include commercial property (Kaka'ako Makai and Nā Lama Kukui), Special Programs for which federal grants are managed such as the Native Hawaiian Revolving Loan Fund, and our Legacy Properties such as Wao Kele o Puna and Palauea Cultural Preserve. These additional budget categories fluctuate year-to-year based on revenues generated and grants received.

The commercial property budget items include the revenue generated and funds expended to manage Kaka'ako and Nā Lama Kūkui. This represents a significant increase of nearly \$7 million in our overall budget because we did not own these properties prior to 2012. It is an increase in assets, revenue, and kuleana. We are re-investing most of the revenue back into these properties for planning and future development so they will serve as perennial sources of income for our trust.

It is unfortunate that all the facts are not being shared, hopefully by the time this article runs, much of this can be cleared up. I want to mahalo our staff that work hard every day to serve this organization. They have managed the workload well as OHA's role and kuleana has grown exponentially in the last five years. MAHALO! I also request that our community please remain engaged as we work through the current difficulties, there is a light at the end of the tunnel and we will come out of this stronger and prepared to tackle the next obstacles as a result of these struggles. ■



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Aloha Kekahi I Kekahi

Pepeluali (February) is the month of love, known for its romantic celebrations of Valentine's Day. While the holiday is a Western tradition, it commemorates a value well known to the ancient Hawaiians.

Our mo'olelo and mele are filled with wonderful stories of the love between couples, such as the story of Manono, wife of Keaoua Kekuaokalani. In the 1819 Battle of Kuamo'o, the valiant Manono followed her husband onto the field of warfare and served his needs as his constant companion. When he fell at her side and took his final breath, she picked up his spear and fought bravely until she too fell and entered eternity with her lover.

Like the ancient Greeks who understood many kinds of love, Hawaiians embraced the ideas of love of partner, family, community, comrades, and people group. Then, according to George Kanahale in his classic work "Kū Kanaka," Hawaiians encountered a new understanding of love with the arrival of the Christian Bible. This was agape love, meaning universal love from God for all people, even for one's enemies. Translators searched the Hawaiian language for a word that would embody this Greek New Testament concept of agape and chose the word aloha, with its highest expression aloha ke Akua. Aloha was thus transformed from a localized concept of love based on romance, family, friends, and nation, to a universal concept, touching all humanity.

So fully did Hawaiians embrace this capacity for universal love that inclusiveness of all people became a national value. In the words of the 1840 Constitution of the Hawaiian Kingdom, "God hath made of one blood (koko) all nations of men to dwell on the earth in unity and blessedness." In retrospect, agape love was not foreign to Hawaiians, but deeply situated within the Aloha Spirit, ready to be given greater voice through Bible teachings such as Aloha kekahi i kekahi – Let us love one another.

As testament to the Hawaiian Aloha Spirit, Martin Luther King and his fellow marchers wore lei during the famous civil rights march in Selma. Dr. King had visited our islands in 1959 and addressed both houses of our newly formed state legislature, telling them: "As I think of the struggle that we are engaged in in the South land, we look to you [Hawai'i] for inspiration and as a noble example, where you have already accomplished in the area of racial harmony and racial justice, what we are struggling to accomplish in other sections of the country."

May we, as your servant Trustees, model the high standard of aloha as we work together for the sake of OHA's beneficiaries and all people of Hawai'i - Aloha kekahi i kekahi. ■

Contact me at TrusteeAkina@oha.org.



**Keli'i
Akina, Ph.D.**

Trustee,
At-large

Remembering past wrongs

This month's *Ka Wai Ola* commemorates the 124th anniversary of the Overthrow and features a guest writer, Isma Mo'ikeha Hapai Paleka of Waipio. Paleka was born and raised on Moloka'i, where his 'ohana is from.

Today is a remembrance, a memory that's been resonating within our *koko* (blood) of the wrongs that have been done to our Queen, our Kingdom, our people and our Country. We may not have been there physically that day, but our ancestors, our *kupuna* that were witnesses are remembered in our *koko* today. It resonates in our *na'au*!

Immediately following the treasonous attempt to overthrow Queen Lili'uokalani in January 17, 1893, enemies of the Kingdom, the Big 5 calling themselves the Provisional Government, departed for Washington D.C. to sign a treaty of annexation with the U.S. Their sole intention was to achieve annexation at any cost. However, before the U.S. Senate could ratify the proposed treaty, newly elected President Grover Cleveland, confronted with the facts of the overthrow, withdrew the treaty from further consideration and vowed never to allow the treaty of annexation to be resubmitted.

Having failed at this first attempt of annexation, the Provisional Government declared itself to be the Republic of Hawai'i on July 4, 1894. They maintained opposition to the restoration of the Hawaiian Kingdom government as called for by President Cleveland. On June 16, 1897, with Cleveland now out of office, a second effort to annex Hawai'i to U.S. was attempted. A treaty was signed in Washington, D.C., between the self-proclaimed Republic of Hawai'i and newly elected President William McKinley who wanted Pearl Harbor for military power.

The following day in Washington, our Majesty Queen Lili'uokalani submitted a formal letter of protest to President McKin-

ley, asserting that this proposed treaty of annexation violated the existing Treaty of 1850 between the Hawaiian Kingdom and the U.S.

"Because said treaty ignores... all professions of perpetual amity and good faith made by the United States in former treaties...it is thereby in violation of international law...Therefore, I, Lili'uokalani of Hawai'i, do hereby call upon the President...to withdraw said treaty...from further consideration. I ask the honorable Senate of the United States to decline to ratify said treaty."

Anti-annexation petitions were signed all across Hawai'i, led by the Ku'e Hui Aloha 'Āina between 1897-1898. These monster petitions were required documents, sufficient enough by U.S. laws to end the annexation treaty, but expansionists in U.S. Congress, led by Senator Morgan would not let the dream of annexation die. Within days they devised a plan to bypass the requirements of their own constitution in an effort to annex Hawai'i – by Joint Resolution.

March of 1898 saw introduction of the Newlands Resolution. It was passed and signed by the majority in each house of Congress and signed by President McKinley on July 7, 1898. Now, the problem here is that a joint resolution is not a treaty. A joint resolution is a congressional act. A congressional act of the U.S. can only affect American territory. We assumed we were annexed, and now we are finding out that never occurred.

I believe more *kanaka* should be aware of the truth of the meaning why we stand against the U.S. It is not about racism, but about the abuse of authority and power, greed and most of ignorance. The injustice needs to be recognized. We stand against this injustice for our *kupuna* who have passed, for our passion for present we live in now, but most of all, for our next generation who we leave our *uhane* with.

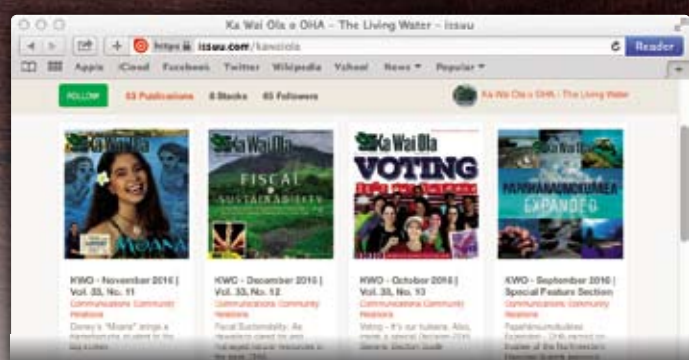
— Isma Mo'ikeha Hapai Paleka ■



**Carmen "Hulu"
Lindsey**

Trustee, Maui

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No Hassle with Tassill

This column was authored guest writer Kama Hopkins, who served with Commissioner Renwick "Uncle Joe" Tassill on the Department of Hawaiian Home Lands Commission.

When I think about him, I remember the story he would tell as he would often share his thoughts at Hawaiian Homes Commission meetings. He would talk about how he should have died as an infant. However, he was taken home...to Waimānalo. There, he was cared for, raised and taught the value of aloha. Aloha wasn't just a word...it was a way of life. He exemplified ALOHA in his own way.

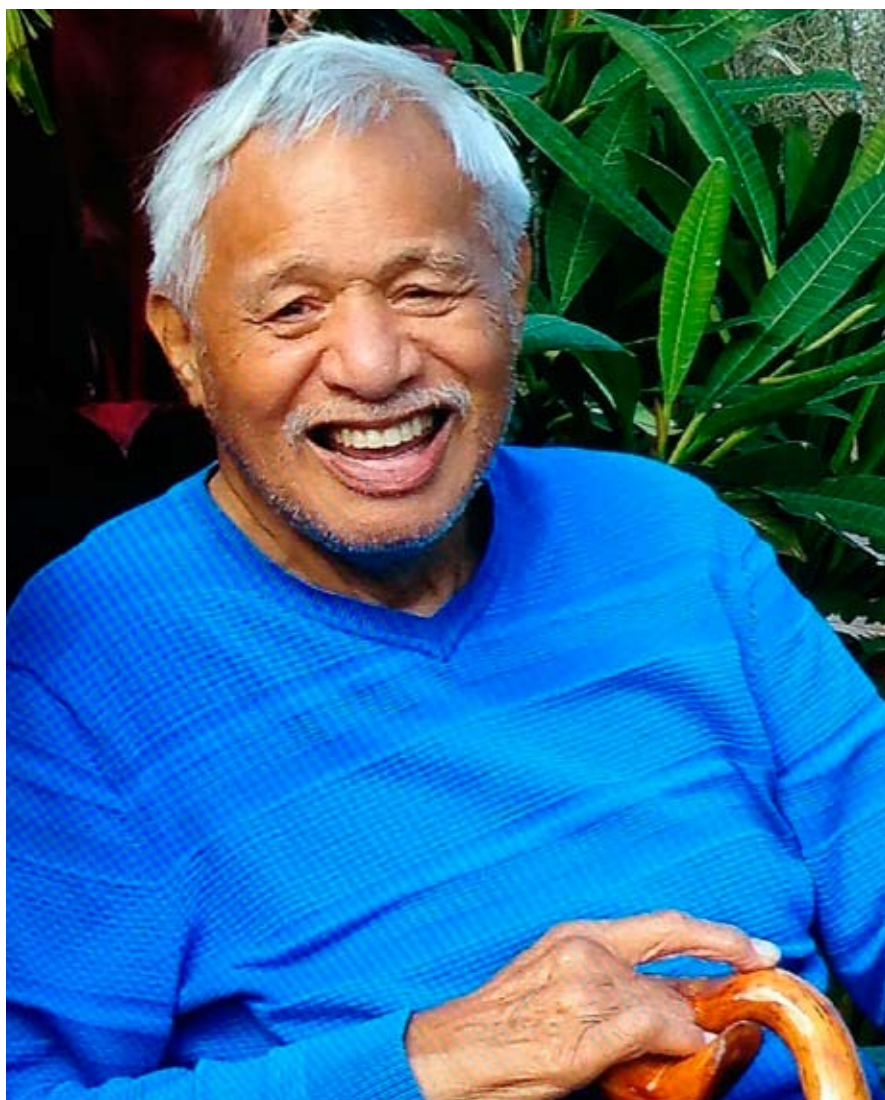
He reminded people often that he was once an ACTIVIST who had become an ADVOCATE. He stood up for the rights of our people. Earlier in life, he wasn't afraid of being arrested in order to prove his point. Later in life, he encouraged people to organize and fight with their intelligence, not with their fists. Stand up for those who need help. Fight for those who have been wronged. That was his way, his 'ano.

I leave these questions with you as he would often leave with us when he believed we needed to help our beneficiaries...our people. "If not you, who? And if not now, when?" May we all continue his legacy of service. I will miss him...I will miss my friend. Aloha... ■



Robert K.
Lindsey, Jr.

Trustee, Hawai'i



Commissioner Renwick "Uncle Joe" Tassill. - Photo: Courtesy

Former Trustees Speak Out on Fiduciary Duty

This month I wanted to share with you testimony that was given at the December 15, 2016, Board of Trustees Meeting from both former OHA Trustee Haunani Apoliona and former OHA Trustee Oswald Stender.

"Testimony of S. Haunani Apoliona for the OHA Board of Trustees Meeting Thursday, December 15, 2016, 10:00 am.

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, Ka Wai Ola will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information by mail, or e-mail kwo@OHA.org. **E ola nāmamo a Hāloa!**

2017

DUDOIT - Dudoit reunion will be held on April 14 and 15 2017 on Oahu. Events are Bishop Museum, Gravesite visitation, Genealogy and luau. This year's theme is honoring are Living Kūpuna. We also have reunion t-shirts available. Any 'ohana wishing to volunteer or entertain us with music or hula are welcome. So please come celebrate with us and meet more of your Dudoit 'ohana. For registration please email Radeen Meheula at kaleilehua60@hotmail.com or call 808-232-7665. For shirt orders or monetary donations please email Ray Cordeiro at

roseboat82@hawaii.rr.com or call 808-664-0090 you can view the shirt design and colors on Facebook at Dudoit unlimited. Any more information contact Howard Meheula at 808-393-8689, Colette Cordeiro at 808-234-3032 or follow us on Facebook at Dudoit unlimited for updated information.

KAHANANUI - Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with 'ohana and share genealogy. Contact Debbie at 808-386-6564 or email debz.bautista@yahoo.com.

KAHANAOI - Pomaikai reunion will be held on Saturday, August 19, 2017 at Zablun Beach, Nānākuli, 9 a.m. to 6 p.m. 'Ohana includes, Kauwe, Kaluna, Laimana, McCabe, Cockett, Rowans, Wongs, Jones, Komomua, Kaopuiki, Cockett, Apiki, Kalauawa, and etc. Contact Jeanne Kahanaoi at 808-354-7365.

KALAAUHINA-KEPAA - The descendants of Annie Kalaauihina, and William Ben Kepaa of Kuiaha, Maui, are planning a family reunion in Waimanalo, Oahu, from July 7 -9, 2017. Children of Annie and William were: Hoopii,

Miriam, Edward, Kailaka, Makaopio, Smith, William, Mikala, Annie. Tutu's second marriage was to Peter Halo. Children of Annie and Peter were: Mary Halao Kepaa Werner, and John Aiauale Halao Kepaa. Her third marriage was to Ben Piipii Kahele no issue (children). Plans for Friday, July 7 are for a casual get together at our cousins' home in Waimanalo. Saturday, July 8 is the Reunion Luau from 2 -10 p.m. on Department of Hawaiian Homelands (DHHL) property, mauka side of Hilu Street, in Waimanalo. Sunday, July 9 we're winding down and simply spending time together. A small contribution will be asked to help offset costs. We will be sharing genealogy and would welcome yours. There's a family face book page "Kekaula (Kalaauihina-Kepa'a) Lau" that we can add you to. This is a closed group so please kōkua and identify yourselves and your connection to the 'Ohana when you send a friend request. For more information contact Hudson Kekaula, hkekaula@hotmail.com 808-486-3941 (leave message) or Primrose Judge pjudge@alionscience.com 703-933-6622.

KINIMAKA - Kinimaka 'Ohana reunion will be July 2-5, 2017, Kona, Hawai'i Island. Contact Kaniu Kinimaka-Stocksdaile at email: kaniu@coconutwoman.me or call 808-313-1598 for more info. 'O wau no me ka ha'a ha'a.

KULIOHOLANI-KONOWAHINE 'OHANA REUNION - The two surviving descendants of Alawa and his wife Ana Kulioholani are having a reunion. The descendants are Daisy Nakike Apua Alawa who married Kau Chit Aki, and her sister Ana Alawa who married Kamaka Pamaiaulu. Descendants of these two sisters: from Daisy Nakike Apua Alawa (Kau Chit Aki) are: Henry AhChoy Apua, Amoe Aki Yam, Edward Kau, Harry Aki, Sam Aki and Alex Aki. From Ana Alawa (Pamaiaulu) are: Julia Konawahine Pamaiaulu. Julia married Peter Kaiu Akiona and had ten children. Six of the surviving children are: Josephine DeLaura-Crow, Ramona Teves, Veronica Samera, Dorothy Kekuwa, Shirley Hering and Lorna Akiona-Terry. The reunion will be at the Waimanalo Hawaiian Homes Hale, 41-253 Ilaupole St., Waimanalo, on Saturday, July 1, 2017, 8 a.m. - 7 p.m. Cost \$15 for adults 8 years and up (includes 1 Bento), \$8 for children 5 to 7 years old (includes 1 Bento). Under 4 years old is free (no Bento, but may purchase a Bento for \$8). Register on line at: <https://sites.google.com/site/kauakiohana/home>. Deadline February 28, 2017. For information or those who wish to help with the planning call John Aki at 808-492-5929 or email johnakijr@yahoo.com.

LINCOLN - The 'Ohana Lincoln Reunion Committee is planning our next family reunion for June 16 & 17, 2017 in Kona. Our Reunion begins on Friday, June 16 with a historic visit to our ancestral lands and continues on Saturday, June 17 at Hale Halawai. If you are of Lincoln heritage and want to attend, please contact the following Committee members for more information. Please be sure to leave a message if no one answers. You can also email me as well, Rowena A. Lincoln, 808-497-1219, email: Ehlani822@yahoo.com or Jonna Robello, 808-783-5423.

NAEHU-SAFFERY REUNION - Descendants of Captain/Judge Edmund Saffery (1806-1874) and wives Kupuna Naehu and Waiki Kawaawaiki Naehu (1828-1900) of Olowalu, Maui, are holding a reunion Labor Day weekend, Sept. 1-3, 2017, in Wailuku, Maui. Their combined 14 children include: Fanny (John Kaiaokamalie), Edmund Jr. (Emalia Wallace), Henry (Kahua Kaanaana), Caroline (Frank Rose), William (Emily Cockett and Jennie Makekau), John (Lucy Kahaulelio and Rebecca Nahooikaika), Thomas (Mary Luna Kina), Mary (Daniel Palena), Emma (William Pogue), Anna (Joseph Kealoha and Daniel Nahaku), Julianna (Antoine Freitas), Charles (Emily Hawele and Catherine Kauwahi), Helen (George Tripp), Emalia Nellie (Louis Ernestberg, George Conrad, and Nelson Kaloa). If you're interested in attending the reunion, please visit www.SafferyOhana.org or contact Naomi Losch, 808-261-9038, nlosch@hawaii.rr.com or Kulamanu Goodhue, 808-689-4015, safferyohana@gmail.com or Donna Curimao, 808-264-3178, meleana1839@hotmail.com.

KEKUMU/ KAHANANUI - Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with 'ohana and share genealogy. Contact Debbie at .808-386-6564 or email debz.bautista@yahoo.com

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CULLEN - Looking for genealogy records for my great grandmother on my father's side. Mary Cullen 1869-1920 married John Fernandez 1860-1939. Their daughter Madeline Fernandez Colburn. Please call or text Pauahi Colburn at 722-8400. Mahalo nui.

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HOMES WITH ALOHA – Nānākuli 3/2 tear-down \$130,000/ offer. And, 4/2 teardown \$125,000/offer – cash only. Leasehold. Charmaine I. Quilit Poki (R) 295-4474 Williams Keller Honolulu.

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GREAT MOLOKA'I

Continued from page 12

to burst. Numerous small caterpillars were scattered over the hillside. Interestingly, a similar story is told about Pu'u Enuhe in Ka'u on Hawai'i Island. You see, enuhe and pe'elua are caterpillars that feed on sweet potato leaves.

Today, more than half of Moloka'i's nearly 7,000 residents are Native Hawaiian. Only Ni'ihau can boast a higher percentage (99-100 percent) of about 200 Hawaiian residents. Moloka'i is known as the "Friendly Island." We have learned in recent years, that Molokai's residents require reciprocal respect for their people, history and wahi pana. Other islands can learn something here.

EMPLOYMENT WITH OHA

The Office of Hawaiian Affairs is seeking candidates for the following positions:

The **Chief Financial Officer/Resource Management Director** ("CFO") is responsible for the financial performance of the organization and also serves as the executive-level manager responsible for overseeing the organization's Programs in the areas of investment transactions, administrative services, and information management and technology.

The **Land Specialist** assists in the development and implementation of a Comprehensive Management Plan for Wao Kele o Puna, as well as relevant work for any other conservation, Legacy, and/or Programmatic lands owned by OHA on the Island of Hawai'i. The Land Specialist is also responsible for engaging the community about and implementing the day-to-day management of the project(s).

The **Lead Compliance Specialist** works in the Compliance Program, the purpose of which is to monitor the policies and actions of government, private, or not-for-profit organizations to ensure proper treatment of the Native Hawaiian community, and for intervening when necessary with legal and policy investigation, analysis, and corrective actions.

The **Digital Media Specialist** works in the Digital and Print Media Program. The ideal candidate is well versed in website development, app development and video production.

For additional details about these positions and other positions available, please visit to oha.org/jobs.

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